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# THE INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS

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VOLUME IV

JULY 1923

PART 3

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## ORIGINAL PAPERS

### PERVERSION AND NEUROSIS

BY

OTTO RANK<sup>1</sup>

VIENNA

#### I

As Freud has shown in his analysis of the phantasy 'A Child is being beaten'<sup>2</sup>, this imagined scene of beating, which is a typical phantasy, represents an infantile libido-situation which manifested itself in a particular phase of the feeling concerned with the Oedipus complex and its repression. Driven by his libido-hunger, the child seeks first of all to get rid of the brothers and sisters who are his rivals for the love of the parent he prefers; to this end he invents a phantasy that they are being beaten, i. e. practically, being beaten to death. These impulses, however, the libidinal roots of which remain in the unconscious because they are proscribed by the ego-ideal as selfish and cruel and prevented from entering consciousness, are soon with the help of a sense of guilt turned against the self, which thus becomes the object of the beating phantasy. This second stage then finally becomes tertiary, endowed with libido on the basis of the so-called 'sadistic conception' of the sexual act and thus able to withstand the resistance proceeding from the pain it causes to the ego. This libidinal fixation upon the second stage in the development of the phantasy 'A Child is being Beaten'—pleasure at being beaten oneself—can find a typical outcome in the

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<sup>1</sup> Paper read at the Seventh International Psycho-Analytical Congress in Berlin, Sep. 25, 1922.

<sup>2</sup> INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS. Vol. I. Pt. 4.





'masochist', whose complicated development Freud has described exhaustively with all his customary lucidity.

I will now try to present the general point of view upon which the Freudian conception of perversion-formation is based and see how far it can be applied to perversions in general and to their genesis. Comprehension of the masochistic perversion apparently results merely as a by-product of Freud's work, for what he actually analyses is the phantasy of a child being beaten, which in its various forms is undoubtedly highly common in normal persons.<sup>1</sup> It would, however, have been as little possible to arrive at an understanding of the true meaning of masochism from this source alone as from the fully-developed perversion, apart from the fact that these normal, or alternatively, perverse forms of libidosatisfaction seem rather to withhold the ego from analysis than to lead it towards it.

As psycho-analytic investigations have already shown in the case of homosexuality, for example, the first and most important understanding of this perversion, as of others, was derived from the psychology of neurotics, that is to say, from the analysis of people who have not developed a complete perversion but have stopped half-way, so to speak, in a neurosis. When they seek the help of a psycho-analyst, it often enough happens that by solving the neurotic conflict he opens the way for the inhibited perversion-tendencies and even that sometimes, after having removed the neurotic inhibitions disturbing the life of the patient, he can see no better outlet for the patient's sexual life than to sanction, so to speak, the perversion-tendency which was already formed in him. This certainly need not always be the upshot of the analysis nor is it so even in a majority of cases. The ideal consists in simultaneously laying bare the causes of the neurosis and its symptom-formations and the causes of the fixation behind the perversion, thus making them harmless; in which process naturally analytic readjustment of the libido-distribution is of decisive importance. Indeed, the only source where a satisfactory understanding of the causation and meaning of perversions and the method of removing them is to be found lies in an analytic comprehension of the economics of the libido.

There is of course nothing new in this; on the contrary, it is merely repeating a very early analytic recognition which Freud formulated in his *Three Contributions to a Sexual Theory* (1905), in which he showed that neurosis may be regarded as the negative of the perversions. We are

<sup>1</sup> Cf. Anna Freud: *The Relation of Beating-Phantasies to a Day-Dream*. INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS. Vol. IV. Pt. 1—2.



here again emphasizing this well-known view, merely because the meaning of this terse formulation has not been fully comprehended and has even been to some extent misunderstood, which has gradually led to a sort of indefiniteness in regard to the very principles in which clear-cut delimitation was especially desirable, since they represent an advance not only in our knowledge but also in therapeutic possibilities.

As it is, we still hear mention made of the 'homosexuality', for example, of patients who have never shown a trace of manifest tendency to inversion, but who have perhaps betrayed in their analyses repressed features of the feminine-passive libido-attitude towards the father; we read of 'exhibitionism' in pathologically prudish women, whose pleasure in exposing themselves has been repressed to the point of forming a neurotic symptom, and we are practically asking outsiders to believe in the 'sadism' of cases in which even the analytically-experienced observer is first of all forced to see nothing but masochistic wishes—possibly the desire to be beaten.

To you particularly it may seem that I am tilting at a windmill, as though I am trying to bring home to you the difference between conscious and unconscious, or between manifest and repressed phantasy-creations. But apart from the fact that is not a bad thing to remind ourselves occasionally of the alphabet of our very complicated 'primal language', I have too often actually in analytic discussions and publications observed that this hazy (or as we in Vienna should say 'sloppy') use of our terminology represents something more than vague thinking, namely, that it is the expression of a helplessness in regard to certain phenomena which, it seems to me, can be cleared up by means of a few simple reflections.

A first difficulty probably comes from the fact that analysis borrowed these designations for the perversions, with which for therapeutic reasons it was obliged to occupy itself, from descriptive psychiatry (Krafft-Ebing) which in its time rendered a great service that ought not to-day to be underestimated, in collecting, sifting and naming phenomena which until then had been referred to only in 'curious' literature. Since this borrowing has actually taken place and the few attempts to substitute strictly scientific terms, such as *algolagnia*, for example, in place of such semi-popular ones as sadism and masochism have failed, I should strongly recommend restricting the use of these adopted terms to designate only what they formerly meant, namely, the manifest expression of the perversions in question. You will, of course, at once ask how we are to designate those traces and signs of perversions discovered by analysis



in the unconscious of those people whose sexual life exhibits no perversion according to this strict terminology. Perhaps some will wish to hold to the easy expedient of speaking sometimes of 'unconscious' or 'repressed' homosexuality, exhibitionism or masochism, etc. Now I am of the opinion that we have not the right simply to transfer the terms for the perversions from the field of description to the realm of the unconscious where, as we all know, different laws rule, particularly since it is in the latter field that we shall be able to discover the elements out of which the manifest phenomena have sprung.

I consider therefore that a clarification of the problems which lie concealed behind our borrowed nomenclature is above all things desirable; judging from similar experiences, it may then appear that what we, as a matter of habit, are designating collectively as 'perversions' represent in the sense of our metapsychology very varying mechanisms and totally different kinds of libido-satisfaction. In this sense the terminological starting-point of our discussion is to be interpreted far more broadly, since we shall then be approaching under a purely descriptive heading an accumulation of various forms of libido-expression which differ in dimension. What psychiatry embraces under the term 'perversions' show themselves on deeper analysis as representing very various stages in development, and having their sources in the corresponding psychic system. Moreover, the most various accretions to these sources and trends later supervene, and finally the latter make their appearance in various ways in the superficial outer aspect of the psychic life in the forms we already know descriptively.

## II

In Freud's analysis of the beating phantasy we are able to recognize not only the early unconscious phases and material used in the formation of a masochistic perversion, but also the important insight (so often neglected on account of easily comprehensible resistances) that what may strike us as a congenital type of libido-satisfaction in the pervert is actually the end-process of an extremely complicated libido-development and work of repression, which often terminates in a neurosis; certainly this result is sufficiently frequent to teach us that we should follow up and attempt to understand the paths of perversion-formation and fixation. We see that perversions may be likened to a floating iceberg, of which the smallest and least dangerous part is visible; while its dead weight—like that of the ship it threatens—is hidden under the surface,



and the enormous 'repression' exercised on it by the water alone causes its point to appear above the surface, so that it does not reveal its full elemental force until it strikes an obstacle.

Since I here intend only to emphasize a few important theoretical points of view I must refrain from demonstrating by examples from analysed cases of the various perversions out of what prehistoric phases of libido-development they descend, like petrified deposits lodged in the conscious sexual life of the person concerned. Moreover, this task is to a great extent rendered unnecessary by psycho-analytic researches based upon Freud's theory of sexuality. We need only, for example, remember the almost exhaustive elucidation of homosexuality which we owe to analyses of neurotics to admit that it would be more justifiable to name manifest homosexuality after the 'complexes', or more correctly, after the mechanisms out of which it originally sprang, rather than inversely, as has so often happened up to now, to designate with a carelessness which becomes more and more fatal these complexes and mechanisms as 'homosexual'. Among other causes for the fixation of inversion we are familiar with the simple mechanism of what is called the flight from incest, which is naturally founded on a particular attitude, possibly also on a particular predisposition, and leads to alienation from the opposite sex and to an attachment to objects of the same sex. I think I need not here describe<sup>1</sup> these mechanisms, which are equally valid in both sexes, more closely; but I will emphasize once more that we owe our understanding of them to neurotics who are not manifest homosexuals but who show the same mechanisms as the homosexual—particularly that of identification, which is so important for homosexuality—and who have come to a dead-lock in symptom-formation and so become accessible to analysis. I shall here further mention female homosexuality (the genesis of which in one case Freud has shown us<sup>2</sup>) because, having had less experience of it, most analysts appear to have less certain knowledge about the mechanisms of the female tendency to inversion than about male homosexuality. In a series of analyses of neurotic women, some of whom plainly showed actual homosexual traits, I can personally confirm only one fundamental mechanism, that which we call 'defence against incest', which out of the original normal sexual type of Oedipus-attitude and by means of the emotional interplay of love and hate towards

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<sup>1</sup> See Freud's concise summary: Certain Neurotic Mechanisms in Jealousy, Paranoia and Homosexuality. *INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS*. Vol. IV. Part I.

<sup>2</sup> *INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS*. Vol. I. Part 2. 1920.



both sexes—father and mother—gives an appearance of a ‘homosexual’ affective fixation. This can be resolved by making conscious the sense of guilt motivating it and by the abreaction of it. The apparent fixity of a libido-displacement of this kind, which is one result of the defence-mechanism, often leads analytic observers mistakenly to elevate this apparently insurmountable libido-fixation into a scientific and therapeutic dogma.

If this holds good even to-day for neurotic fixations in regard to persons of the same sex, so that they are just summarily labelled ‘homosexual’ without any attempt to discover a fundamental genesis and resolution of them, how much more true is it for other less thoroughly investigated kinds of perverse libido-satisfaction. To judge from the present rate of acceptance and application of analytic knowledge, it will still be some time before, for example, the Freudian solution of the so-called ‘masochistic’ attitude will have found its way into terminology, technique and therapy. Nothing should be called masochistic offhand, and treated as such, until it has been incorporated into its place in the general libido-system in accordance with Freud’s exposition of it, whereupon all necessity to call it masochistic generally vanishes.<sup>1</sup>

This is still more plain in exhibitionism, which has been investigated<sup>2</sup> analytically least of all, although—or because—it would seem best suited to illustrate the point of view presented here. When its unconscious and preceding stages have been analysed classical exhibitionism shows itself as a final, far-removed end-result (or, in view of the infantile factor involved, as a *return* to a previous stage) of an extremely complicated libido-development, which takes place in the period between the infantile pleasure in exposing the body and the appearance of the perversion itself. The whole process, which in the neuroses corresponding to this perversion

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<sup>1</sup> Whereby it must not be forgotten that a part of the gain by illness which the sufferer draws from his symptoms is regularly ‘masochistic’, that is, specifically of a libidinal nature, and that this ‘gain’ is bound to appear in some form during the process of analysis. The line along which this generally occurs is in resistance, which of course always goes before the exposure of the symptoms, and in this way it is possible for the patient to substitute his suffering during the analysis for his ‘masochistic’ satisfaction.

<sup>2</sup> This in spite of Sadger’s honest and industrious work: *Psychopathia sexualis auf analytischer Grundlage*, Vienna, Leipzig, 1921, which, with all its superiority over previous expositions on this subject, suffers from the fact that it remains on the level of analytic description and unduly neglects the dynamic and economic aspects (stratification).



we can and must make conscious, remains in perverts in the unconscious; the perversion itself represents a condensed mechanism of satisfaction which has been put together out of the most varied libido-currents, behind which not only exhibitionistic but all kinds of other trends may be concealed. The analysis of 'exhibitionistic' traits shows incontestably that the so-called 'perversions'—just like dreams—merely constitute various ways in which a gratification of libido can be attained, by means of displacement and condensation, secondary elaboration and particularly by representation through opposites,<sup>1</sup> and that often enough the content of this libido-gratification has been able to find a suitable outlet only in the perversion in question.

### III

Before drawing any conclusions in regard to these conceptions I will now very briefly, more by way of illustration than instruction, present a few points from the analysis of an hysterical girl, which may lead us better to understand the roots out of which exhibitionism can grow in certain given circumstances.

The patient, a girl who for years had suffered from various conversion symptoms, brought for analysis certain dreams which can literally be called exhibitionistic; *she constantly saw herself lying completely naked, generally in the street, and trying to attract to herself the gaze of the great number of men passing, in which, however, she never succeeded.* Her principal dream was practically perennial, and had for years represented the only sexual satisfaction of this quite virgin girl; after great resistance she described her bodily position in it as a sort of '*arc de cercle*', an arching of the back with protrusion of the genitals, accompanied by sexual orgasm and satisfaction.<sup>2</sup> We see here, therefore, a fully *manifest perversion* as a *manifest dream-content*; the conscious repression of the exhibitionistic impulse was so powerful, however, that the patient could only call up these changing dream-situations in the course of analysis after the

<sup>1</sup> It seems to me important from this point of view that in dreams 'homosexuality' is so often represented by 'reversals', because the mechanism of the homosexual attitude presupposes a reversal of the Oedipus affect.

<sup>2</sup> Just as I write the above a newspaper report has come to my notice which mentions the arrest of an exhibitionist who had engaged a large number of young girls for indecent exhibitionistic dances; among their positions the '*arc de cercle*' played the chief role. Apparently, then, this is a widespread and typical exhibitionistic position.



greatest resistances it is possible to imagine—silences lasting a quarter of an hour, or like an inverted Salome, after hiding herself under numberless coats and covers, etc. This truly 'exhibitionistic' dream, in contrast to the typical nakedness-dreams of normal persons but like those of perverts, contained no sense of shame and thus indicates that the desire to expose herself came to full expression in the dream. At the same time the repression pertaining to it manifests itself as a resistance in accordance with the mechanism of neurosis and seeks to obtain its pleasure in a 'masochistic' form during the analysis, which, as a 'psychic' exhibitionism, has undergone a corresponding libido-cathexis.

If as a result of our analytic recognition we are to conceive of perversions as the manifest expression of various repressed libidinal trends, then perhaps this exhibitionistic dream may serve literally as a classical example for a study of the *unconscious* roots of exhibitionism, if we can succeed in reconstructing its latent content. The key to the understanding of this dream was found at a rather advanced stage of the analysis in the roots of the neurosis in the infantile Oedipus-attitude. The associations always led back to a childhood-scene in which the patient was two years old, when the father beat her older sister on the buttocks with a stick. This early harmless experience had later on—obviously in conjunction with her troubled family life—had quite special consequences. When she was one year old her mother died, and her father soon after married again (stepmother); in her second year the above scene took place, being thus the second trauma taking the form of a libido privation in the patient's young life (preference shown to her sister). When she was between three and four years old, her father died (fresh privation for the libido); and when she was five her stepmother married again and she soon after acquired a stepsister. Enough serious shocks in the life of a five-year-old child. Nor were her later experiences very fortunate, although she herself, like patients with a traumatic neurosis, constantly sought to reproduce or to exaggerate the situation of being passed over (by the father) which had been realized in a libidinal form in the beating-scene of childhood. Her actual neurosis broke out in puberty when the priest showed quite openly a preference for her sister—at a time, that is, when reality comes to the point, so to speak, of confronting the maturing individual with a situation which in the form of wish-phantasies has been stores up for repetition in the unconscious.<sup>1</sup>

<sup>1</sup> I am inclined to think that the pathogenic strength of what are called traumatic experiences consists in the difference in tension between the factor of *privation*, or alternatively, of *sense of guilt* that the real experience brings with it



Without going into the development of the neurosis out of this Oedipus-constellation, I will point out the meaning that the exhibitionistic dreams represented for the patient's sexual life and their corresponding transformations in the course of the analysis. A first understanding of the unconscious roots of the manifest exhibitionistic dream followed after substitution of exposure of the anus for the conspicuous display of the genitals in the dream—an interpretation which lay very near, through the direct connection with the childhood-scene related and with the associations clustering about it. The *many* men, as usual, took the place of the *one* man emotionally—libidinally—marked out (secret with the father) and her wish that her father should notice and look at *her* (instead of her sister) had like her position been reversed into the opposite: *he does not look at her*. At the same time the substitution of the genital for the earlier form of exposure corresponds to a further stage in development of the maturing libido, but, however, involving also the return (characteristic alike for the neuroses and perversions) to an early infantile auto-erotic level of satisfaction and the resultant *infantilization of the genital function*. In accordance with this, the patient's dreams in the course of the analysis pass back over the passive pleasure in exhibiting herself to the active exhibition of the earliest pleasure phase (washing, masturbation) which is genitally, even masculinely experienced (urinating like a boy). This stage in the analytic backward progress culminated in the following dream:

*One boy out of a lot of boys was urinating against me. I put up an umbrella as a protection, but Frau W. was there too and she also wanted to protect herself. I said, 'It can't be done', for there was a storm which always blew the umbrella to one side, and then I went away.*

Frau W. had actually later on taken her mother's place, and the patient associated with her a childhood-scene in which she did not wish to urinate in the W. C. because it was 'too high', and her step-mother called to her to let down her drawers and got angry because they were wet. So she wants to urinate like a boy, but it can't be done. At this point in the analysis a second dream of the same night which had been forgotten occurred to her:

*She saw a boy, whose suit was too short behind, and who was trying to cover the resulting nakedness. He did not see his mother—or she did not see him.*

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when it recurs (for instance, in the actual death of one of the parents) and the factor of the *wish* underlying the phantasy that is later realized. In other words, that only those—mostly typical—experiences have a traumatic effect which correspond to phantasies—also mostly typical—that have become unconscious.



The dream brings back clearly the childish wish to be like a boy, and the shame at not having a penis and at having to conceal this lack, which normally determines the greater part of the modesty which we so prize as a feminine quality and which is so completely disavowed in exhibitionism. This connection between exhibitionism and the castration phantasy enables one to understand why classical—genital—exhibitionism is found predominantly among men, whereas normally women permit themselves to show all their *other* charms. This sort of exposure, however, when it tends to perversion at most deserves the name of an exhibition-substitute. The dream under discussion is now seen to be a typical nakedness-dream with the appropriate sense of shame, including its source—the castration phantasy;<sup>1</sup> it shows that the *large number of boys* with whom the patient had identified herself in her childhood had in her later dreams become the onlookers whose attention she wished to draw to herself. In the first dream she does not see these boys, only the one who is urinating, just as in the second dream the other exhibitionistic boy is not seen by the mother. Here the sense of shame appears simultaneously with the elements of prohibition and guilt which culminate in the infantile beating-scene and in the ensuing ‘masochistic’ attitude. Whereas these libidinal phantasies show themselves in her neurotic symptoms, i. e. in backache (beating and child by the anal orifice), headache (father-identification), and nausea (pregnancy), her latent exhibitionism plainly springs from a different source, out of the early infantile (narcissistic) genital libido-cathexis, which usually, before the stage of female object-libido is reached, takes the form of envy of the penis and fear of castration. According to Freud’s observations<sup>2</sup> the little girl regularly goes through a phase in which she envies the boy his penis. This phase is normally succeeded by the identification with the mother and the simultaneous libido-transference to the father: the stage between consists in an attachment of the libido to the bisexual anal zone (cf. equivalence of child—faeces—penis) which finally ends in desire for coitus and a child (boy!).

The case of our patient confirmed the view that it was the numerous, premature and severe libido-privations, rather than an original over-strong wish for a penis, which forced her to regress to earlier narcissistic satisfactions and in this way caused her to become fixated upon the penis-wish. Even when a woman’s development is quite normal at the outset,

<sup>1</sup> Thus it comes that nakedness can frequently be represented in a dream by a slight defect in the clothes, by the lack of a button, for example.

<sup>2</sup> Tabu der Virginität, *Sammlung kleiner Schriften*. IV. Folge, S. 245 ff.



a wish for a penis which has been outgrown can be reactivated as soon as a subsequent libidinal disappointment occurs, for example, in the relationship with the father. The wish to be a man, i. e. to have a penis, then regularly means a protest which is not merely a libidinal one, '*I don't need you*', but which at the same time on a deeper level contains an identification with the loved father, and constitutes an endeavour to replace the loss of him in this way. Our patient had of course actually—not only libidinally—lost her father, a circumstance which had induced a premature identification in her before the normal desire for a penis had become taken up in the feminine attitude towards the father. These two factors of time and of content determined, so far as I could see, the fixation on the desire for a penis; and also brought about the 'isolation' of this wish, which preserved it from being elaborated and worked off, even in the neurosis. A premature isolation of this kind of an infantile narcissistic libido-situation seems favourable to the formation of a perversion, although in the case of our patient it only produced a latent tendency in this direction.

It might be said that her budding exhibitionism became prematurely neurotic, that is, was brought into the service of her over-strong object-libidinal tendencies and therefore took on pseudo-exhibitionistic neurotic forms. Looked at from this angle, her exhibitionistic libido reveals its purpose, which is to draw the father's attention to herself: 'he must look at me, not at my rival, and he must do it in the anal way, as he does to my rivals (sister, mother) so that I may get a child (like my mother) by being beaten (like my sister).'<sup>1</sup> This is one (object) libidinal current in the Oedipus attitude; the other represents the denial of these tendencies resulting from the privation which has been defiantly accepted by the ego (masculinity complex). 'My father did not pay any attention to me, therefore other men need not do so either'—the men in the dreams were not to look at her—'so that they shall not see that I am a woman; for I wish to be a man, don't wish to have a child from my father, but would much rather have a penis and am ashamed of being castrated.' The patient did not, therefore, successfully reach the point of substituting

<sup>1</sup> The phantasy of being beaten is of course at once an expression of both guilt and punishment. The patient had sometimes behaved improperly at school (pulled her skirts too high, etc.) in order to be beaten. During the analysis she dreamt that she was in a shop and was stealing some women's underwear. Underclothes had kept a sort of fetichistic meaning for her from the time of the childhood-scenes of beating. In other dreams she wet her drawers in an infantile fashion, so as to be able to expose herself and be punished for it.



the object-libidinal wish to have a child for the early infantile-narcissistic desire for a penis, a circumstance which may well be connected with the early loss of the father and the disappointment of the object-libido. As an expression of this conflict a picture remembered by the patient played a great part in the analysis; in it a woman was lying dead with a child sitting on her lap, and the child, according to the patient, produced the effect of a penis.

After this we may interpret our patient's latent inclination to exhibitionism as an over-determined detail of a strongly repressed phantasy of beating, which under the weight of repression had been retained as the single lasting libidinal satisfaction. In the phantasy of beating the (feminine) wish for a child is repressed in favour of the (masculine) wish for a penis, which, however—in our case—was not powerful enough to lead to the full perversion of narcissistic exposure of the body.<sup>1</sup> It is evident that object-libidinal tendencies are interfered with and partly paralyzed by 'perverse' trends proceeding from the narcissistic ego, but that in the case of our patient neither side was completely victorious. This makes the case so complicated, but nevertheless gives it its instructive character enabling us to recognize so clearly the conflict between narcissistic and object-libido.

#### IV

We seem now to have come back by the circuitous route of this analysis to the familiar view of the perversions which defines them as forms of libidinal satisfaction outside that of the normal sexual goal. By reference to their infantile origin Freud has enabled us to understand this characteristic of the perversions. They correspond to fixations, or alternatively, to regressions to former stages of development at which not merely the normal sexual aim, but also that which it presupposes, the difference between the sexes, is still either unknown or not accepted by the child. At this infantile stage, the child does not differentiate between libidinal relationships to its own or to the opposite sex ('homosexuality') and is *therefore* able to obtain the highest degree of pleasure from such a thing as exposing himself before others, or from a quite remorseless indulgence in egotistic and cruel impulses (beating). The following fact, however, which is familiar to us from the psychology of neurotics is noteworthy and,

<sup>1</sup> In two other cases analysed an exhibitionistic tendency which was either 'repressed' or not fully developed turned out to be the surviving vestige of a phantasy of being beaten and was made use of in the service of this phantasy.



as it seems to me, not unimportant for the mechanism of the fixation of these uninhibited instincts towards perversion. At a time when the child is still getting auto-erotic and narcissistic satisfaction in the uninhibited activity of all its instincts, it yet recognizes unbelievably early (on the basis of the identification mechanism) that goal of libido-satisfaction which the adult, as we know, likes consciously to put forward as the aim of his own sexuality, namely, that of having children. It is actually possible to observe in children's development how very early the auto-erotic instinctual activities become subservient to this 'grown-up' tendency, and according to the extent to which this fusion is successful we can recognize from the result what the preliminary conditions for the development of perversion, neurosis or normality are.

Soon after it has become freed through the act of birth from the microcosmic biologic system of things and has learned to direct its instincts towards self-maintenance, the child is again immediately forced into the larger biologic system of things—in that it prematurely, by the mechanism of identification, adopts into its immature sexual system the adult's sexual goal, which, however, also serves the process of self-development. To get a child from the father like the mother, to identify itself with the mother, so as to participate in the much-desired exclusive love of the father, is actually the sexual goal of children of both sexes, though often only shyly admitted and always soon deeply repressed. Out of this conflict, brought to light by analysis, the infantile libido-development of the child acquires its pathogenic strain ('the Oedipus complex') which according to circumstances may lead to various forms of neurosis or perversion.

The child seems to be doomed biologically—and our conventional education contributes its share to this—to wish for the adult sexual goal, a child, long before he is able to grasp where children come from, and, because he himself is not capable of having one, long before he wishes to understand it. The famous question where children come from, which children proverbially ask among a crowd of varied queries long before they can consciously formulate it, is nothing but an expression of this conflict, and really means: 'I can't imagine where babies come from, because I can't or don't have one myself.' With an attitude of this kind the negative reaction against already existing or newly-arrived brothers and sisters becomes comprehensible; the child simply denies their right to existence, because he does not know where they come from<sup>1</sup>—an

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<sup>1</sup> One patient told me that after a difficult labour which necessitated her being a long time under an anæsthetic she did not feel her child to be her own at all, because she had been unconscious when it was born. She had not been able, even



attitude which, as we know, our government authorities reproduce in only recognizing the existence of persons who are able to produce a birth certificate.

This 'dangerous age' in children can perhaps be most simply characterized by describing it biologically as the point of contact between individual and generative tendencies, and psychologically as the first conscription of libido into the service of the idea of propagation. Propagation itself is certainly a biologic fact, strictly viewed it is actually biology itself. This, however, should not prevent us from recognizing that in the exaggerated emphasis which our culture lays upon it it is actually *the scientific formulation of an infantile theory of sex*.<sup>1</sup> For the adult neither the child nor propagation is usually the conscious sexual aim, but rather the actual sexual act which consists in the union of the two sexes, and itself in turn serves only a deeper narcissistic libido-satisfaction. The view that the purpose of the sexual act is propagation is a post-hoc conclusion, which even the child in complete ignorance of all the premisses and laws of logic draws from appearances alone on the basis of a libidinal identification. Since the act of union between father and mother remains unknown to the child, it naively substitutes the conjectured product of the act, a child, for the act; and so it remains libidinally fixated to the wish for a child, which, in contrast to the sexual wish represents something tangible and permissible, and so dominates the phantasy-building activities of childhood. Just as their child provides the parents psychologically with satisfaction both for their narcissistic (enlargement of the ego) and their object-libidinal trends, so at the same time it itself is biologically the clearest evidence of the conflict between individuation

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in this entirely adult situation, to fulfil her old childhood wish at last to know where children come from. This point of view may perhaps throw a light on many problems of the process of birth which appear to be purely physiological.

<sup>1</sup> From the viewpoint of the history of civilization some interesting remarks which would also illustrate this conception might be made about the scientific recognition of the reproductive processes and the unconscious repressive motives which have been operative in this matter. In view of the above discussion it certainly seems to me worthy of note that natural science is engaged upon disposing of these 'infantile sexual theories' bit by bit. Recent investigations about sexuality in mushrooms by the Würzburg botanist, Hans Kniep, and the French scientist, Mathilde Bensaude, have not only proved that the connection between the sexual act and the processes of reproduction and increase is essentially limited to the higher organisms, but also have clearly shown that reproduction and increase proceed more or less independently of the actual sexual act.



and generation; and these tremendous properties then make the desire for a child that is taken over from the parents into such a highly valuable libido-symbol for the unconscious. Apart from these primal sources which are founded on biology, this early infantile desire for a child can then be explained by the impossibility of its realization by the child. It is in this way destined to remain the most intense of all wishes, because it constitutes the most insuperable obstacle to complete identification with adults (the parents). The tendency of the child to identification comes to grief as a rule—one might almost say fortunately—on this wish to have a baby and forces him instead towards development of the ego in the period up to maturity. The development of the ego is threatened by his clinging to this repressed wish for a child, which thus often leads to neurosis.<sup>1</sup>

In accordance with this suggested interpretation, the wish for a child, which is later permitted to establish itself in consciousness in the form of the idea of propagation, may be regarded as a sublimated product of incestuous libido; and perhaps it is from this first biologically motivated displacement, among other peculiarities which we will discuss below, that the libido draws its disposition 'never to be satisfied', which is such an essential peculiarity of *homo sapiens*. As in all infantile sexual theories, there is also in this one (according to which libido is merely a means of getting children) a kernel of truth, which however is only too readily put forward by the adult as the whole exclusive truth, contrary to biologic and still more to psychologic evidence.

If we remember that by means of his perversion the adult pervert returns to a form of narcissistic libido-satisfaction, if indeed he has not always been fixated at this stage, we must ask ourselves what the meaning of this regression may be. Even in the period of uninhibited satisfaction of his instincts, when the child behaves in what Freud has called 'polymorphous perverse' fashion, he has already, as analysis has abundantly shown, attained more or less to the adult goal, culminating in the wish to give the father a child and in this manner to penetrate into the secret of reproduction which really contains the deepest meaning of the child's famous question. The normal person maintains this infantile wish

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<sup>1</sup> From another point of view, a considerable part of the ego-development is contained in the wish for a child; this is particularly noticeable in its negative form in the psychology of only children; in the case of brothers and sisters, the restrictions forced upon the ego by the outside world are helpful to the growth of the ego as well as to the harmonious development of the reproductive libido which finds expression in the wish for a child.



almost unchanged, only, instead of the libidinal ideal, which corresponds to an identification with father or mother, up to the time of maturity he substitutes for it the ego-ideal of manliness or womanliness, respectively, which later again can easily be fused with the wish to have a child that during the period of development had been in abeyance.

Perverts, on the other hand, are fixed in a phase of libido-development which enables single component-instincts again to be gratified purely narcissistically, while actually excluding the one infantile libidinal aim—namely, the wish for a child—the purpose of which was served at that early period by these component-instincts. The pervert, therefore, has loosened again the premature attachment of the component-instinct, working on the basis of auto-erotic pleasure, from the idea of propagation; whereas the neurotic has retained the connection of the idea to this component-instinct so tenaciously that there remains no place in his mechanism for the normal later interpolation of the genital function into his scheme of things. Even when they appear to have developed the normal genital function, neurotics of both sexes still wish to get a child from the father in the extra-genital infantile way—conception through the mouth, birth through the anus—whereas both the unconscious sense of guilt which is attached to the Oedipus libido and their adult ego-ideal condemn these repressed phantasies. Perverts have completely eliminated the infantile wish for a child; what characterizes them is the avoidance of the sexual act, often indeed a horror of it, which may be related to the neurotic. They do, however, freely satisfy the component-instinct in question in a narcissistic way (fellatio, pæderastia). The inhibiting mechanism in the case of the neurotic operates against auto-erotic narcissistic satisfaction—perhaps that is the source of his great need for transference; in the pervert this mechanism operates against the reproductive libido, even in its infantile form when it prematurely breaks forth in the wish for a child and is then radically eliminated. The only scar from this radical repression which the pervert retains is the feminine libido-attitude—as a mere gesture, so to speak, of the wish to be impregnated by the father combined with an elimination of the original aim. The femininity of the homosexual does not need any proof, no matter whether he actually assumes a passive rôle in a feminine attitude towards the father, or identifies himself with the mother in an apparently active love for a youth, at the same time narcissistically clinging to one of his own stages of development. In like manner it is sufficient to point to the root of masochism discovered by analysis in the passive feminine phantasy of being beaten; in the oral perversions the (feminine) impregnat-



ion-symbolism is clear, in exhibitionism the (feminine) castration complex, whereas fetichism and kleptomania more nearly approach the neurotic defence-mechanism arising from the fear of castration and might be said to have come to a stop at a preliminary stage of perversion-formation: the fetichist clings to an idealized part of the sexual object that he lacks in place of the whole; the kleptomaniac takes possession of an object withheld from him with a characteristic displacement from the sexual to the social province (prohibition, punishment).

## V

Before we finally discuss the factor determining the development of the libido in one direction or the other, we must cast a glance at one method of satisfaction (masturbation) which appears suited to build a compromise in the conflict between auto-erotic and reproductive satisfaction and to which also the task normally falls of leading the libido from the phase of auto-erotic partial instinct-gratification to the stage of reproductive libido-satisfaction under the primacy of the genital organs. This middle position occupied by it explains why since Freud's work we may regard masturbation as the representative of the whole infantile libido.

The first phase of early infantile masturbation already presents itself as an attempt to return to the original auto-erotic sources of pleasure, consequent upon the natural deprivation experienced by the premature object-libido (Oedipus-phantasy) which, as a wish-phantasy, accompanies the originally auto-erotic act; the latter at the same time amounts to a narcissistic satisfaction, for the child himself plays the part of two objects libidinally. Early masturbation is therefore a secondary cathexis of the originally purely auto-erotic pleasurable sensations which had been partly given up, out of love for the parents by a transference of libidinal feeling on to them. The inevitable privation undergone by the premature object-libido in the Oedipus situation occasions the new cathexis, and the blame for the disappointment is attributed to the parent of the same or of the opposite sex, according to the phase of repression in which the subject finds himself at the time. This also defines the rôle that the ego plays in the identification-situation of the masturbation-phantasy and also in turn determines the characteristic form of the onanism and the defence-mechanism against it, so important for the formation of symptoms.

One may say that in the successive outbreaks of periods of masturbation, often well into the years of puberty, the conflict kindled in early childhood



between auto-erotism and object-libido, between the ego instincts and the sexual instincts, between individuation and generation<sup>1</sup> is continually breaking forth anew and more violently. The compromise contained in the so-called normal sexual life finally resolves these conflicts, whereas the premature repression of the auto-erotic bodily components may lead to neurosis, and over-emphasis of them, on the other hand, may end in perversion at the expense of the generative object-libido.<sup>2</sup>

In onanism, which ought in conformity with its nature and tendency to be counted among the perversions, even when the object is represented in phantasy, one is able to recognize with perfect certainty that factor which determines the final fate of onanism and with it that of the whole infantile libido. It is the *sense of guilt* which, of uncertain origin, proceeding out of the deepest and most tangled roots of the ego and the sexual instincts, appears to have the function of ensuring the organic and cultural repression-mechanisms from two different angles; on the one hand, by moderating over-strong demands on the part of the ego-instincts by indicating the claims of reproduction; on the other hand, by rejecting displacements of the reproduction-tendencies that are too strong and prove disadvantageous to the development of the ego. Normally this sense of guilt which might be subdivided as biologic or sociologic, according to circumstances, is elaborated into ethical, social, and probably also æsthetic inhibitions, or alternatively, standards of value, thus making it possible for so many egos to live together and also for sublimations to arise. In the neuroses, however, we have before our eyes the unsuccessful cases, the 'flaws', which are characterized perhaps by an overplus of instinctual desire and certainly by a great deal too much free-floating sense of guilt. One may safely say that the nature and degree of the sense of guilt determine the nature and degree of mental health or sickness; in the latter case, they also determine the nature and degree to which the patient is open to influence, that is, his chances of being cured. As regards the neuroses, I have no doubt that each analyst will have examples of this in mind, since each properly analysed case must lead back to this

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<sup>1</sup> The obstinate denial of the reproductive libido which undoubtedly lies behind masturbation has found justifiable expression in the apparently misleading designation of this kind of libido-satisfaction as onanism, since the biblical Onan represents a man who neglects the human obligation to propagate.

<sup>2</sup> In masturbation itself there lies besides regression to an infantile auto-erotism an important psycho-biologic advance in the direction of permitting or affirming sensuality, which in consideration of the special tendency of neurotics to repress the sensual bodily components we may designate as 'healthy'.



nuclear point from which symptom-formation began. Of the many formulas for psycho-analysis which its many aspects provide, perhaps the most important from the point of view of therapy is that of attaining freedom from the sense of guilt, or to express it better, freedom from too much of that sense of guilt under the normal pressure of which we all in modern cultural society live.

## VI

To reach this therapeutic goal, it is necessary in most cases certainly to penetrate back into an analysis of the structure of the ego out of which the sense of guilt seems ultimately to spring. For this sense of guilt directs itself predominantly against libidinal demands and arises out of the repression of the socially useless instinct-components called 'perverse', and is to some extent a protection for the ego against their return. With neurotics this protection has, however, become so strong that it goes to the length of preventing any further development of the libido, and inflicts the self-punishment, so to speak, of symptoms.

With perverses we see the opposite result, i. e. satisfaction of some component-instincts at the expense of the instinct of propagation *without* the inhibition due to the sense of guilt. In this way perversions support analytic experience that the best means of resolving the neurotic sense of guilt is by first setting free the narcissistic libido, a process which actually goes hand in hand with the analytic discipline of the sense of guilt that was employed in symptom-formation. The perversions not only exclude adult reproductive libido, but also, as we are trying to show, attempt directly to repudiate its preliminary stage; for in them the outcome of the conflict we have described is the opposite of the outcome in the neuroses. The neuroses show an over-strong sense of guilt and an incomplete repression of the component-instincts, which find satisfaction, or alternatively, punishment, in the symptom; perversions, on the other hand, show an uninhibited satisfaction of the component-instinct without any disturbance by the sense of guilt; they are even, as can be shown, actually founded on a repudiation of the sense of guilt, this being evidently the necessary preliminary condition for maintaining a narcissistic libido-satisfaction.

Before trying to show how the mechanism of perversion-formation in single cases is also made comprehensible by thus taking into account the part played by the ego in perversions, it seems necessary to point out and then remove an apparent objection and an actual difficulty in



the way. Having found that perverted practices owe their existence to an absence of that sense of guilt so dominant in the neuroses, does not one of the most widespread of the perversions, masochism, then seem to contradict this formula? For masochism represents *nothing but* the sense of guilt, seeking attachment and discharge (satisfaction) by libidinal channels. Now this appears to us, however, to strengthen our view; in any case it is at least an obvious proof of the close connection between 'perversion' and sense of guilt. The apparent difficulty disappears if we wait, as suggested at the beginning of this paper, until after sufficient investigations we can properly establish the criteria for what we should wish the word perversions to mean in our sense. If we do this, we can properly recognize masochism as a 'perversion-formation' which has miscarried because the neurotic sense of guilt has broken through; its *pendant*, sadism, which is a successful perversion-formation, is well known to us. It even looks as though masochism does actually not occur without neurosis, whereas with sadism this often happens; in its extreme manifestations it can even lead to criminal acts.

So we have to see the perversions as an *attempt* to repudiate the sense of guilt and by means of sufficiently deep analysis we are able to find, even in successful cases of perversion-formation, the appropriate sense of guilt. The therapeutic effect then consists in re-connecting the dissociated sense of guilt with libido and ego tendencies from which it proceeds and to which it belongs, and in guiding the pervert, so to speak, through this 'neurotic' stage of early infancy to a better economic distribution of his libido.

Having thus removed the apparent contradiction between masochism and our view of the mechanism of perversion, there still remains something to be said about sadism, which we have regarded as the successful opposite of masochism—indeed, on account of this typical lack of a sense of guilt it might be regarded as the perversion *par excellence*. It is clear that the problem of sadism cannot be solved by any reference to its opposite, masochism, but rather demands estimation and analysis on its own account. It would be premature, however, to infer from this some lack in the theory we are presenting—the more so because sadism, as Freud long ago suggested, seems to be one of the libidinal manifestations that require us to seek understanding of it on an entirely different plane of our mental operations from that of the other so-called perversions. If we remember Freud's conjecture<sup>1</sup> that in sadism we may have to do with a destructive

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<sup>1</sup> *Beyond the Pleasure Principle*. International Psycho-Analytical Press. 1922.



instinct directed towards the outer world, this would amount first and foremost to an emphasis on the great part played by the ego in sadism; whereas masochism, which we are in the habit of pairing with sadism, with its preponderating neurotic libido-element and sense of guilt, would then stand at the opposite end of the perversion-series. It seems therefore as if it were hardly an accident that analysis so very early recognized masochism primarily as a form of sadism turned inwards and directed against the self, thus seeking to shift back into the self the original destructive tendency. The social sense of guilt that is 'bound' by these transformation-processes in the ego and is on that account neurotically dammed up, then necessarily requires to be discharged upon an object and it is *this* that we designate as a 'perversion'. The same circle of projection and introjection appears to be continued in the single perverse act; for analyses show us, for example, how the beaten 'masochist' always up to a certain point takes upon himself the sense of guilt lacking in the 'sadistic' aggressor. The masochist then always 'binds' (satisfies) the sense of guilt afresh by continuation of the punishment, whereas the sadist occasionally betrays a sense of guilt after the act.

If after this preliminary digression we examine the main perversions in regard to their relationship to the sense of guilt and to the mechanism for guarding against it, the following points present themselves:

The homosexual appears to asseverate, in the face of an inner indictment by his own sense of guilt: 'I won't have Oedipus-libido and a child from my father; on the contrary, I want libido towards my own sex (narcissistic) and no child!' The masochist also utters the same protest, only with the explanatory modification that he wants punishment for the forbidden Oedipus wish. The exhibitionist exposes his genital organ in narcissistic fashion, and its supposed similarity with that of the opposite sex is intended to deny the possibility of the (incestuous) sexual act and of getting a child. They all, however, convert into reality the infantile theory of conception and birth to which neurotics cling in their unconscious, but with the decisive modification that they do *not get* children but rather wish *to be* children, ore more accurately, *are* children themselves. The homosexual shows his childishness by ignoring the difference of sex; the masochist by letting himself be beaten like a child; the exhibitionist by exposing himself with pleasurable infantile shamelessness which also rests on the assumption of an unconscious denial of the differentiation of sex.

Now the homosexual protests against the *object*, by turning it into its opposite; the exhibitionist against the sexual *organ*, by denying the



differentiation; the masochist against the *act*, by degrading it to punishment; the sadist protests against the *libido* itself, by expressing it in the form of hatred and cruelty. Masochism consequently contains the largest amount of free-floating sense of guilt, because—as Freud's analysis has shown us—masochism permits the greatest amount of infantile unconscious wish-fulfilment; sadism has almost no sense of guilt, because it has 'bound' it in cruelty, justified it up to a point, and is seeking to utterly deny libido itself.

All these perverts, however, appear to wish to revenge themselves upon the opposite sex by withholding from it genital libido proper; and yet the very intensity of the denial of the wish for an object and a child which we think we recognized in the perversion-mechanism indicates that their desire for vengeance has sprung from the Oedipus phantasy—turned into its opposite on account of a disappointment and originally actually based on the most intense wish for a child.

That the pervert, in a state of narcissistic retardation or regression, himself wishes to play the child, instead of wanting to get one from the father in accordance with the feminine attitude, can be supported by experience out of the psychology of neurotics; for a phase of the curative process regularly shows the patient no longer wishing to have a child, but to be a child. He thus shows that he is on the road to recovering a part of his normal narcissism, which had gone under in a sense of guilt, or to put it differently, that he is again permitting himself certain repressed narcissistic libido-satisfactions to which the pervert has given full play and has raised to a single and permanent sexual goal.

If one wished to found a general theory of the perversions on the points of view which have been discussed, it would be necessary not to omit directing attention to perhaps the largest group of perversions, the description of which occupies a large place in literature, namely, the so-called coprophiliacs. Combining as they often do the characteristics of the voyeur—sexual curiosity—with their own, they also might be called the perverts *par excellence*, since they afford the chief proof that it is actually the fate that the wish for a child by the anus has undergone *in repression* that determines the *form* of this perversion. Its *mechanism* becomes comprehensible as arising in a sense of guilt due to the violation of biologic law, so to speak, in the wish for a child by the anus. The great group of coprophilic perverts represents the anal element in life (in which is contained psycho-biologically the whole bisexuality) maintained in its most primitive form—compare the equivalence of fæces, penis, child; whereas homosexuality, masochism and exhibitionism try to lift



anal erotism to the genital level and are therefore already the products of conflict, that is, compromises.<sup>1</sup> Homosexuality seeks directly to realize a compromise-satisfaction of both anal and genital zones; masochism seeks to substitute anal beating for the genital act; exhibitionism on the basis of the castration complex unites anal and genital erotism (in displaying).

Whereas the neurotic with his surplus of object-libido and his fixation on the wish for a child makes too many concessions to reproduction at the expense of his own narcissistic ego-satisfaction, the pervert with childlike defiance tries to deny everything belonging to reproduction. In condemning the perversions and still penalizing them more or less Society expresses a true estimate of the social opposition which they represent, but which is bound only to increase by threats of punishment. But the way in which perverts themselves react to such threats shows plainly that their sense of guilt, successfully thrown off by a bold regression, comes back to them again from reality in the form of social condemnation.

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<sup>1</sup> Ferenczi has shown that perversions are genitalized (infantile) erotisms and as such are not so much counterparts to neurotic symptoms as symptoms themselves. *The Nosology of Male Homosexuality, Contributions to Psycho-Analysis*. R. Badger. Boston. 1916.



## THE NATURE OF AUTO-SUGGESTION<sup>1</sup>

BY

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From time to time in the course of the past fifty years or more a fresh wave of interest has been aroused in the subject of auto-suggestion. These waves fall into four or five fairly well-marked periods, but it is not proposed to give any historical description of them here. On reviewing the literature produced by these different periods one does not, I am afraid, get the impression that the last half-century has seen any serious addition to our knowledge of the subject, which remains much as it was in the days of Baragnon,<sup>2</sup> seventy years ago, who discussed it under the name of *automagnétisation*.

That being so, it would be tempting to seek elsewhere than in scientific curiosity for the source of the interest that periodically continues to be taken in the subject, and one might in this connection throw out the following suggestions. Assuming that there really is a phenomenon of auto-suggestion, and that its therapeutic value can compare with that of the usual suggestion treatment, then it is clear that the use of it presents two features that are bound to make a wide appeal. In the first place, the idea caters to the universal desire for 'free will' and flatters the narcissistic sense of omnipotence by according with its favourite conception of the ego as a self-sufficing and self-acting agent, independent of the outer world and able to gratify all its wishes by the incantation of magic verbal formulæ.<sup>3</sup> In the second place, it specifically delivers the patient from the most dreaded form of outer dependence, namely the sexual transference which psycho-analysis has shown to underlie

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<sup>1</sup> Read before the Medical Section of the British Psychological Society, March 22, 1923.

<sup>2</sup> Baragnon: *Etude du magnétisme animal*, 1853, pp. 198 et seq.

<sup>3</sup> On the narcissistic importance of words see Ferenczi: *Contributions to Psycho-Analysis*, 1916, pp. 194 et seq.



what must for the sake of convenience be termed hetero-suggestion.<sup>1</sup> The motives just indicated probably apply to the physician as well as to the patient, for in treating numbers of patients *en masse* by 'auto-suggestion' he can gratify the hypnotist's sense of power without needing to become aware of the accompanying personal (and sexual) dependence of the patients. The medical dread of this transference relationship is well known, and I surmise that we may also attribute to it the fact that so many hypnotists have during the past forty years insisted on their preference for 'suggestion in the waking state' to hypnotism proper; one need only instance the names of Bernheim, Bramwell, Forel, van Renterghem and Vogt.

Leaving aside these questions of popular fashion and motive, we may turn to consideration of some of the still unsolved problems relating to auto-suggestion. In proposing discussion of these problems I am further moved by the consideration that so far they have received no attention from the standpoint of psycho-analysis.

The first problem of all is of course whether there is such a thing at all as auto-suggestion, i. e. whether there is any endopsychic process shewing the characteristics that distinguish what we ordinarily call suggestion. When I raised this question in opening the discussion on auto-suggestion at a recent meeting of this Society my remark was evidently taken in jest, but I noted that both the reader of the paper (Dr. William Brown) and all the other speakers confined what they had to say to the subject of hetero-suggestion, so that my question cannot be regarded as unjustified; incidentally, McDougall has expressed a similar scepticism.<sup>2</sup>

It is impossible to proceed, therefore, without first coming to some understanding about what are the essential characteristics of suggestion in general. Here, unfortunately, there is a lack of agreement in some important particulars,<sup>3</sup> and it is easy to see that the view adopted by a given author in these respects determines his attitude towards the problem of auto-suggestion. The difference of opinion mainly exists over which should be regarded as the most important and characteristic

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<sup>1</sup> I cannot refrain from remarking here on the very imperfect acquaintance with psycho-analytic writings displayed by McDougall in his statement that this theory of transference is 'based *merely on the fact* that some subjects show signs of erotic excitement when in hypnosis, and on the Freudian prejudice, etc.' ('A Note on Suggestion.' *Journal of Neurology and Psychopathology*, Vol. I, p. 4.)

<sup>2</sup> McDougall: *op. cit.*, p. 9.

<sup>3</sup> See Bernard Hart: The Methods of Psychotherapy, *Proc. Roy. Soc. Med. (Psych. Sect.)*, Vol. XIII.



of the processes comprising suggestion. It is generally agreed that these can be grouped under three headings. In the first place there is the emotional *rapprochement* existing between the subject and the operator, the state determined by Durand (de Gros)<sup>1</sup> hypotaxia and by myself<sup>2</sup> affective suggestion. This is indubitably the stage that precedes any other process, and on its existence the later processes depend. Secondly, there is the acceptance of the idea suggested, the process termed by Durand<sup>3</sup> ideoplasty and by myself<sup>4</sup> verbal suggestion. Thirdly, there is the ultimate effect realised by this idea after it has been incorporated into the personality.

I will now quote four of the most notable definitions that have been given of suggestion, and it will be seen that they fall into two groups, according as the main importance is attached to the second or third of these processes respectively. Bernheim<sup>5</sup> gave the broad definition of suggestion as 'l'acte par lequel une idée est introduite dans le cerveau et acceptée par lui'. McDougall,<sup>6</sup> with evidently the same point of view, has rendered this more precise in the statement that 'Suggestion is a process of communication resulting in the acceptance with conviction of the communicated proposition *independently of the subject's appreciation* of any logically adequate grounds for its acceptance'. In contrast with this attitude stands Janet's<sup>7</sup> conception of suggestion as the 'développements complets et automatiques d'une idée qui se font en dehors de la volonté et de la perception personnelle du sujet'. Similarly Th. Lipps<sup>8</sup> regards suggestion as 'die Hervorrufung einer psychischen Wirkung, die normaler Weise nicht aus der Weckung einer Vorstellung sich ergibt, durch Weckung

<sup>1</sup> Philips (a nom de guerre): Cours théorique et pratique de Braidisme, 1860, p. 29.

<sup>2</sup> The Action of Suggestion in Psychotherapy, *Journal of Abnormal Psychology*, 1910, Vol. V, p. 210. Reprinted in my *Papers on Psycho-Analysis*, Third Ed., 1923, Chapter XIX.

<sup>3</sup> Philips: op. cit., p. 44.

<sup>4</sup> Loc. cit.: The only exception to this is with Moll's *Stumme Hypnose* in which not a word is spoken, and this affords one of the many interesting transitions between hetero- and auto-suggestion.

<sup>5</sup> Bernheim: *Hypnotisme, Suggestion, Psychothérapie*. 1903. édition, p. 24.

<sup>6</sup> McDougall: op. cit., p. 10.

<sup>7</sup> Janet: *Etat mental des Hystériques; Les Accidents mentaux*, 1894, p. 30.

<sup>8</sup> Th. Lipps: Suggestion und Hypnose, *Sitzungsbericht der bayerischen Akademie der Wissenschaft*, 1897 (1898), S. 394. It is a matter for regret that this essay, doubtless because of its relative inaccessibility, is not more widely known, for it contains the most searching discussion of the subject yet provided by any psychologist.



dieser Vorstellung' ('the evocation, by arousing an idea, of a psychical effect which normally would not result from the arousing of such an idea'), and he further<sup>1</sup> insists that 'nicht die Weckung der Vorstellungen, sondern diese weitergehende psychische Wirkung ist das Charakteristische der Suggestion. Diese psychische Wirkung ist das eigentlich Suggestierte' (it is not the arousing of the ideas, but this further psychical effect, that is the characteristic of suggestion. This psychical effect is what is really 'suggested'). There can be little doubt that the emphasis laid here by Janet and Lipps on the further effects or action (*Wirkung*) of the suggested idea represents a definite advance on the intellectualistic conceptions of Bernheim and McDougall. Even if the latter would maintain that they too have in mind a psychical effect of the idea introduced, it is plain that their definition refers chiefly to one effect only, namely, disturbed judgement, and does not take into sufficient account the other abnormal effects, such as hallucinatory sensations, influence on bodily processes, etc.

Lipps made two further steps in the nearer definition of the psychical action or effect (*Wirkung*) in question. In the first place, he points out<sup>2</sup> that what is remarkable in connection with suggestion is not the actual nature of the effects, which can all be produced by other means, but the way in which they are produced. It is the conditions under which the effects follow an idea that are peculiar to suggestion, for these effects would not follow the idea under other conditions. The characteristic of these conditions he sees in a special combination of intact psychical energy with diminished psychical excitability.<sup>3</sup> By the latter phrase he means an inhibition of the counter-ideas which normally would oppose the action of the suggested ones. This inhibition is of course related to the contrasting freedom with which ideas are accepted from the operator, and is thus the secondary result of the state of *rapport* mentioned above. He therefore includes these two additional conclusions in his final definition of suggestion, which is:<sup>4</sup> 'Die Hervorrufung einer über das bloße Dasein einer Vorstellung hinausgehenden psychischen Wirkung in einem Individuum, durch Weckung einer Vorstellung seitens einer Person oder eines von dem Individuum verschiedenen Objektes, sofern diese psychische Wirkung durch eine in außerordentlichem Maße stattfindende Hemmung oder Lähmung der über die nächste reproduzierende Wirkung der

<sup>1</sup> Idem: op. cit., S. 392.

<sup>2</sup> Th. Lipps: Zur Psychologie der Suggestion, *Zeitschr. f. Hypnotismus*, 1897, Band VII, S. 95.

<sup>3</sup> Idem: Suggestion und Hypnose, op. cit., S. 520.

<sup>4</sup> Idem: Zur Psychologie der Suggestion, op. cit., S. 117.



Suggestion hinausgehenden Vorstellungsbewegung bedingt ist.' ('The evocation in an individual, through an idea being aroused by another person or an object distinct from the individual, of a psychical effect that goes beyond the mere existence of this idea, provided always that this psychical effect is conditioned by an extraordinary inhibition or paralysis of the ideational movement which passes beyond the proximate reproductive effect of the suggestion.') He explicitly includes auto-suggestion in this definition in a way which will presently be noted.

The actual phenomenology of the effects of suggestion are too well known to need recounting here. Concerning their nature Lipps has shewn in detail that all of them, even the eliciting of hallucinatory sensations, represent the normal logical consequences of the suggested ideas, differing only from the usual consequences of the same idea in that, through the inhibition of the criticizing ideas customarily operative, they are allowed to proceed to their logical termination without hindrance. We may therefore conclude that the characteristic of suggestion lies in the free development of the effects of communicated ideas, the forces usually hindering this development being neutralised by the presence of the *rapport*, or concentration on the idea of the operator. It is generally agreed that this *rapport* consists of an emotional bond; as is well known, psycho-analysts consider the bond to be sexual in nature and due to the re-animation of an infantile attachment to a parent.

Our formulation of the three processes thus runs in order: *rapport*; inhibition of all mental processes except those suggested; free development of the latter. We are now able to reduce the difference of opinion noted above to differences in the view held of the way in which the *rapport* operates; all are agreed that it is in this that the operative force resides. From this point of view the two schools of thought may be contrasted somewhat as follows: According to one, the main thing is the remarkable influence exerted by the operator, or hypnotist; granted this and the rest follows, the ideas developing to their logical conclusion by the sheer force imparted to them. According to the other school, the main thing is the subject's peculiar attitude towards the operator; it is this which neutralises any critical ideas inimical to his. Psycho-analysts may certainly be classed as belonging to the latter school. Some thirteen years ago, for instance, I wrote:<sup>1</sup> We can no longer regard the subject as a helpless automaton in the hands of a strong-willed operator; it is nearer the truth to regard the operator as allowing himself to play a part, and

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<sup>1</sup> Op. cit., p. 220.



by no means an indispensable one, in a drama constructed and acted in the depths of the subject's mind.'

From what has been said, it is not astonishing that the two views just described lead to contrasting attitudes towards the subject of auto-suggestion. Those who expound the former of the two views tend to decry the importance of auto-suggestion or else to deny its existence altogether, to depreciate its practical value, and to attribute most of its phenomena, whether therapeutic or pathogenic, to some more or less disguised form of hetero-suggestion. In this group of authors may be mentioned Baragnon,<sup>1</sup> Camus and Pagniez,<sup>2</sup> McDougall,<sup>3</sup> and Grasset;<sup>4</sup> the last-named of these goes as far as to hint that auto-suggestion is in most cases the result of previous hypnotism. Janet<sup>5</sup> would appear to take up an intermediate position; he ascribes at least a great many pathological processes to auto-suggestion, apart from the intervention of an idea from without. Forel<sup>6</sup> also holds that 'Jede Suggestion wird durch Autosuggestion des Hypnotisierten ergänzt und modifiziert.' ('Every suggestion is added to and modified by auto-suggestion on the part of the hypnotised person.') At the other extreme there is Baudouin,<sup>7</sup> the leading exponent of auto-suggestion, who holds the diametrically opposite view that 'hetero-suggestion, even during induced sleep (i. e. hypnosis), is still an auto-suggestion'. Similarly Levy-Suhl<sup>8</sup> maintains: 'Jede Suggestionenwirkung beruht letztthin in einer Autosuggestion.' ('Every effect of suggestion rests ultimately on an auto-suggestion.')

We thus return to the problem of what phenomena, if any, are to be classed as belonging to auto-suggestion. The matter is certainly not to be settled by simply asking whether the operative ideas have originated from within or from without. In the first place, this is often very hard to determine, and in a certain sense it might even be maintained that all ideas take their ultimate source from the outer world. Secondly, the question does not touch the essential part of the problem, for clinical psychology no longer regards ideas as active agents in themselves; any activity they may exhibit is due only to their being representatives of

<sup>1</sup> Baragnon: loc. cit.

<sup>2</sup> Camus and Pagniez: *Isolement et Psychothérapie*, 1904, p. 57.

<sup>3</sup> McDougall: loc. cit.

<sup>4</sup> Grasset: *L'hypnotisme et la Suggestion*, 1904, p. 131.

<sup>5</sup> Janet: op. cit., p. 71.

<sup>6</sup> Forel: *Der Hypnotismus*, 11. Auflage, S. 122.

<sup>7</sup> Baudouin, *Suggestion and Auto-Suggestion*, Engl. Trans., 1920, p. 204.

<sup>8</sup> Levy-Suhl: *Die hypnotische Heilweise und ihre Technik*, 1922, S. 33.



some impulse or other. We must therefore concentrate our attention on the nature of the dynamic factors at work, and in this way seek to determine whether two classes of them can be detected, corresponding with hetero-suggestion and auto-suggestion respectively. Several writers, e. g. Baudouin,<sup>1</sup> insist that the ideas produce their effect only through acting outside the field of consciousness, but being unfamiliar with what goes on in this unconscious layer of the mind they were unable to throw any light on the nature of the forces operative in the transformation of the 'idea' into its effect, i. e. the 'realisation' of the idea. Lipps<sup>2</sup> holds that in auto-suggestion, just as in hetero-suggestion, there is a general inhibition of mental excitability, particularly of ideas antagonistic to the ones being 'suggested'. In hetero-suggestion this is brought about through a high degree of psychical investment of the idea of the operator; in psycho-analytical terminology, a hyper-cathexis of the idea of the operator is correlated with a hypo-cathexis of all ideas in conflict with his. Now is there a group of phenomena, to be called auto-suggestion, in which there is a corresponding hypercathexis of a given idea to account for the general hypo-cathexis that Lipps maintains to be present, and, if so, what is known of the nature of this idea? The only suggestion he makes in this connection is<sup>3</sup> that the part of the ego communicating the idea is to be regarded as a foreign object to the part that receives it, but he throws no further light on this remarkable splitting of the personality. Baudouin<sup>4</sup> repeatedly insists also on the essential importance of relaxation in the practice of auto-suggestion, and it is evident that this relation is identical with the inhibition of mental excitability described by Lipps. Baudouin's<sup>5</sup> conception of the concentration of attention necessary in addition to the general relaxation—the two features which in his opinion comprise the essentials of the practice of auto-suggestion—corresponds further with what we have called hyper-cathexis of a particular idea, but he never mentions any idea to which this applies except the idea which is being 'suggested'.

It might be supposed that psycho-analysis, adhering as it does to the second of the two schools described above, the school that lays stress on the part played in the depths of the subject's mind, would at once lend countenance to auto-suggestion as a phenomenon which obviously

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<sup>1</sup> Idem: op. cit., p. 26.

<sup>2</sup> Lipps: op. cit., S. 117.

<sup>3</sup> Idem: op. cit., S. 96.

<sup>4</sup> Baudouin: op. cit., pp. 131, 132, etc.

<sup>5</sup> Idem: op. cit., pp. 27, 141 etc.



supports the view in question. On the other hand it would appear to contradict the psycho-analytical view concerning the significance of the idea of the operator, at all events unless it can be shewn that in auto-suggestion there is a hyper-cathexis of another idea which is equivalent to that of the operator.

It is time to turn from this general discussion of the problem and consider the actual data bearing on it. It must be said, however, that it is by no means easy to ascertain these. To begin with, McDougall's<sup>1</sup> criticism that in so many of the examples cited of auto-suggestion one cannot exclude the operation of hetero-suggestion is evidently justified; it obviously applies to a great part of Coué's performances. Indeed, this factor has also to be taken into account when a person practises 'auto-suggestion' after reading a book of instructions, for the idea of the authority behind this book must often play a considerable part. McDougall further objects to the wide application of the term 'auto-suggestion' to such phenomena as the ready acceptance of propositions which are congruent with any strong conative tendencies; that the wish is father to the thought is comprehensible without invoking any such special process as 'auto-suggestion'. Lipps<sup>2</sup> makes a similar protest, one which would seem to apply to a large number of the examples quoted by the various writers on the subject, Baudouin,<sup>3</sup> Bonnet,<sup>4</sup> Parkyn,<sup>5</sup> etc.

If we now attempt to exclude these two groups, a task not easy to carry out, what phenomena have we left that may serve our purpose? They would seem to reduce themselves to two. In the first place there are the descriptions of experiments carried out on themselves by various medical investigators. We have many such accounts, from Cardan,<sup>6</sup> in the sixteenth century, who is said to have cured himself of gout by this means, to Liébault's<sup>7</sup> self-cure of migraine. The best accounts are perhaps those given by Baudouin,<sup>8</sup> Birot,<sup>9</sup> Bléch,<sup>10</sup> Lagrave<sup>11</sup> and

<sup>1</sup> McDougall: op. cit., p. 9.

<sup>2</sup> Lipps: *Suggestion und Hypnose*, op. cit., S. 392.

<sup>3</sup> Baudouin: op. cit.

<sup>4</sup> Bonnet: *Précis d'auto-suggestion volontaire*, 1911.

<sup>5</sup> Parkyn: *Auto-Suggestion*, 1916.

<sup>6</sup> Cardan: *De Subtilitate*, 1550, lib. XXI.

<sup>7</sup> Liébault: *Du sommeil provoqué*, 1866.

<sup>8</sup> Baudouin: op. cit.

<sup>9</sup> Birot: *Annales du Magnétisme*, 1915, t. II, p. 253.

<sup>10</sup> Bléch: *L'auto-suggestion comme moyen thérapeutique physique et moral*, *Rev. de l'hypnotisme*, Fév. 1897.

<sup>11</sup> Lagrave: *Quelques expériences d'auto-hypnotisme et d'auto-suggestion*, 1890.



Lévy.<sup>1</sup> On reading through these and other accounts one may learn something about the effects that are to be produced by means of 'auto-suggestion', but very little indeed on the point at present under consideration. Practically no idea is mentioned on which the mind is concentrated except the particular ones to be 'suggested'. This evidently does not provide us with the motive force for which we are seeking, so one would infer that the hyper-cathexis in question must take place entirely in the unconscious. The inference should not be astonishing, for it will be remembered that the same is to a great extent true of hetero-suggestion and hypnotism.

The second set of phenomena are those known under the name of auto-hypnosis. They should be more promising, for more reasons than one. I agree with Freud's<sup>2</sup> view—in contradistinction to Bernheim's—that the state of suggestibility is simply a *forme fruste* of hypnosis. In any case there would seem to be better prospect of elucidating the psychology of either suggestion or auto-suggestion by studying the state in which the manifestations are magnified. It was for a similar reason that in my previous study of suggestion<sup>3</sup> I largely confined myself to the problem of hypnotism.

Phenomena that come into consideration from the point of view of 'auto-hypnosis' are met with in four circumstances. (1) Mediumistic trances. (2) Hysterical dream states. (3) Religious and mystical ecstasies. (4) A miscellaneous group in which states of exaltation are indulged in more or less as a habit, either in connection with narcotics or not.

The first of these has to be excluded on the ground that in the accounts given of them attention is devoted almost entirely to the messages purported to be delivered in this way, the mental state itself of the subject being a matter of only subordinate interest. The second state has been studied analytically by Freud<sup>4</sup> and Abraham,<sup>5</sup> and the latter author specifically draws a comparison between them and hypnosis. The conclusions arrived at by these studies which interest us most here are that the dream states in question represent substitutive gratifications of day-

<sup>1</sup> P. E. Lévy: *L'éducation rationnelle de la volonté*, 1898.

<sup>2</sup> Freud: *Group Psychology and the Analysis of the Ego*, Engl. Transl., 1922, p. 100.

<sup>3</sup> Op. cit.

<sup>4</sup> Freud: Allgemeines über den hysterischen Anfall. Reprinted in his *Sammlung kleiner Schriften*, Zweite Folge, 1909.

<sup>5</sup> Abraham: Über hysterische Traumzustände, *Jahrbuch der Psychoanalyse*, 1910, Bd. II, S. 1.



dreams which formerly ended in masturbation. The earlier phases of the state are pleasurable, but the culmination, which replaces the sexual act once indulged in, is usually accompanied by considerable degrees of anxiety. The intense concentration of attention (which Abraham terms *Besetzung*, i. e. cathexis) or self-absorption, which—just as in ‘auto-suggestion’—is the counterpart of the withdrawal from the outer world, is exclusively concerned with the more or less conscious sexual phantasy. It is known that phantasies preceding or accompanying masturbation are predominantly incestuous in origin, hence the feeling of guilt attaching to them, so that we are led to the same conclusion here as is reached from the study of the ordinary hypnotic *rapport*, namely, that the essential feature of such states is the revival of the infantile repressed idea of the parent. Indeed, Abraham<sup>1</sup> points out that these hysterical states may either occur spontaneously or be induced through the presence of some person by whom the subject feels himself to be ‘hypnotised’. Two features therefore stand out here, the importance of auto-erotism and of incestuous attachment to the father. We also note once again the great difficulty of distinguishing between hetero- and auto-suggestion, and this must incline us to the conclusion that either there is only one process concerned in all the phenomena grouped under these two names or else, if there are two, they must be extremely closely related.

In the third set also, the religious ecstasies, it is difficult to exclude the possibility of an important part being played by the idea of an external person, namely, God. This is of course more evident in the trances of Christian saints than in those of other mystics, but it is worthy of note that even in the Indian form of mysticism the word yoga is defined as ‘the experimental union of the individual with the divine’.<sup>2</sup> This fact need not lead us immediately to exclude the group in question from the category of ‘auto-hypnosis’, but it is one to be borne well in mind when discussing the possible relation of hetero- to auto-suggestion. I do not propose here to enter on a discussion of religious ecstasy, especially as the material exists in a readily accessible form.<sup>3</sup> I need only remind you of two of its most characteristic features. The first is that a sexual under-current is plainly in evidence in all the accounts given by saints and mystics themselves, and that, as Pfister<sup>4</sup> has shewn in his interesting

<sup>1</sup> Idem: op. cit., S. 30.

<sup>2</sup> William James: *The Varieties of Religious Experience*, 1902, p. 400.

<sup>3</sup> Görres: *Christliche Mystik*, 4 Bde., 1836—1842; Ribet: *Mystique Divine*, 1890.

<sup>4</sup> Pfister: *Die Frömmigkeit des Grafen Ludwig von Zinzendorf*, 1910.



study of von Zinzendorf, the sublimations often enough undergo regression into the crudest sexuality. The second feature is the extraordinarily intense feeling of union that characterises the most exalted states. I will quote only one illustration of this, from Saint Teresa,<sup>1</sup> the greatest expert in this field of experience. 'In the orison of union, the soul is fully awake as regards God, but wholly asleep as regards things of this world and in respect of herself . . . She is utterly dead to the things of the world and lives solely in God . . . I do not even know whether in this state she has enough life to breathe. It seems to me she has not; or at least that if she does breathe she is unaware of it . . . Thus does God, when he raises a soul to union with Himself, suspend the natural action of all her faculties. She neither sees, hears, nor understands, so long as she is united with God . . . God establishes Himself in the interior of this soul in such a way that when she returns to herself it is wholly impossible for her to doubt that she has been in God and God in her.' It would seem that in such orisons object-love tends to revert to the more primitive stage of identification, a point which we shall see to be of some importance. The same is apparently true for the milder states to which Catholics refer under the name of 'recollection'.

An even closer resemblance to 'auto-hypnosis' is presented in the well-known yoga system of the East.<sup>2</sup> The two preliminary states of *prâtyâbhâra* and *dhâranâ* correspond with the relaxation and concentration respectively which are the essentials in the practice of auto-suggestion. The final state, called by the Vedantists *samâdhi* and by the Buddhists *dhyâna*, has been thus described:<sup>3</sup> 'Then we know ourselves for what we truly are, free, immortal, omnipotent, loosed from the finite, and identical with the Atman or Universal Soul.' We see here a regression to the most primitive and uncritical form of narcissism. Some years ago I had the good fortune to treat a patient who had graduated highly in the yoga hierarchy. In the psycho-analysis of his case, which I published at length,<sup>4</sup> two features were specially prominent in this connection, and these were the same two as we noted above in respect of the hysterical dream states. The part played by the idea of God-Father in the auto-hypnotic state was unmistakable, and, further, the patient manipulated to an extraordinary extent the various yoga instructions in terms of what Sadger has called secondary auto-erotism.

<sup>1</sup> Oeuvres de St. Teresa, Bouix édition, t. III, pp. 421—423.

<sup>2</sup> On the resemblances see Kellner: *Yoga: Eine Skizze*, 1896.

<sup>3</sup> Vivekananda: *Raja Yoga*, 1896; Cited by James: *op. cit.*, p. 400.

<sup>4</sup> *Fahrbuch der Psychoanalyse*, 1912, Band IV, S. 564.



The task of isolating a pure form of auto-hypnosis, and of distinguishing it from ordinary hypnosis, continues to elude us, but we will try our luck once more with the fourth set of phenomena indicated above. In the cases of this class collected by William James,<sup>1</sup> he attaches considerable importance to mystical states induced by various narcotic drugs, particularly alcohol, nitrous oxide and chloroform. This is worthy of note, for we now know the close dependence of such states on repressed homosexuality, and further the nearness of the latter to narcissism. Of the instances he quotes of sporadic and apparently spontaneous trance states the most perfect account is that given by John Addington Symonds, and those familiar with the writings of this author will remember what a part is played in them by repressed homosexuality. Symond's own description of the state contains the following passages: 'In proportion as these conditions of ordinary consciousness (i. e. space, time, sensation, etc.) were subtracted, the sense of an underlying or essential consciousness acquired intensity. At last nothing remained but a pure, absolute, abstract Self. The universe became without form and void of content. But Self persisted, formidable in its vivid keenness, feeling the most poignant doubts about reality.' It was typical of his states of trance that they ended in an anxiety attack, just as the dream states described by Abraham. In them we get hardly any hint of the idea of an outside being; the whole of consciousness is confined to the idea of self. On the other hand, the curious personal experiences described by the Canadian alienist, Bucke,<sup>2</sup> have clearly a reference to the outer world. In them he came to realise that the universe is 'a living Presence' and became conscious in himself of eternal life. The account he gives of his union with what he terms the cosmic consciousness is probably only an attenuated form of what a more strictly religious person would have felt to be union with God.

What inferences may now be drawn from consideration of the data at our disposal? The first conclusion I think we are justified in coming to is that it is extraordinarily difficult to draw any sharp line between hetero- and auto-suggestion. The relationship is so very intimate as to make it probable that the agents operating in the two cases are merely variants and not distinct forces. This conclusion has more far-reaching consequences than might appear at first sight, so I will briefly review the evidence for it. It is both clinical and psychological. Clinically every physician who endeavours to teach his patients how to use auto-suggestion,

<sup>1</sup> James: op. cit., pp. 387 et seq.

<sup>2</sup> Bucke: *Cosmic Consciousness: A Study in the Evolution of the Human Mind*, 1897.



as I did myself some twenty years ago, will probably be able to confirm my experience of finding how very hard it is to estimate the importance of the part played by the idea of the physician in the patient's mind, and to distinguish between this and the other factors at work. The gradation between hetero- and auto-suggestion in such situations seems to be quite imperceptible. The same is true of the hypnoid states of hysteria, which may occur either in the presence of another person by whom the subject feels himself to be influenced or else quite spontaneously. Even in the cases of religious trances we have noted the interrelation between intense self-absorption on the one hand and concentration on the idea of an external person on the other. Then, again, the actual manifestations of the two conditions are quite identical. They may be said to include all the effects that mental functioning can potentially bring about in both the mental and the physical fields, from the most complete delusional and hallucinatory formations in the former to the gravest interferences with all kinds of bodily functions in the latter, and in rare cases even with life itself. Psychologically the two conditions are quite identical but for one single point. In both there is a hyper-cathexis of one train of thought with hypo-cathexis of most others. The state of relaxation, or—to use Lipp's more accurate terminology—of psychical inhibition, is doubtless the reason why the judgement of external reality can be so profoundly affected, and with this is also lost the criticism of endopsychic ideation, including repression. It will be noted that these two latter functions are two out of the six with which Freud credits that part of the ego which he terms the ego-ideal. In hetero- and auto-suggestion there is equally the consciousness of surrender of the sense of will and feeling of effort. The one point in which the two conditions differ is in respect of the idea on which concentration has taken place. With hetero-suggestion we know that this is the idea of the Father *imago*,<sup>1</sup> which has been aroused through contact with a suitable substitute. With auto-suggestion all the evidence points to the idea being that of the actual Self.

I next propose to sketch a theory that shall take into account the preceding considerations. If I am right in concluding that the unconscious hyper-cathexis is of the idea of the Father in hetero-suggestion and of the Self in auto-suggestion, then we must search for some point of intimate contact between these two ideas. A clue in this direction is afforded

<sup>1</sup> For the sake of simplicity, and also because it is the more important in this connection, the idea of the Father alone is referred to instead of that of both parents.



by Freud's<sup>1</sup> formula that the hypnotist replaces the ego ideal. For if we enquire into the nature and origin of the ego ideal, we discover that it is compounded of two constituents, derived from the Father and the Self respectively; so that here we have a nodal point connecting the two ideas.

It will be remembered that the original (primal) narcissism of the infant becomes in the course of development distributed in four directions, the actual proportion in each of these varying enormously with different individuals. *One* portion remains in an unaltered state attached to the real ego; this is probably the one concerned in the genesis of hypochondria. A *second* portion is deflected from any direct sexual goal and becomes attached to the idea of the parent, leading to adoration, devotion and general over-estimation. It is important to bear in mind that to begin with this process is much more a matter of narcissistic identification than of any form of object-love. A *third* is transferred on to an ideal ego and is one of the constituents of the 'ego ideal'. The *fourth* is gradually transformed into object-love. Now the second and third of these commonly fuse during the latency period of childhood or even earlier. The form assumed by the resulting ego ideal is largely derived from the ideas and mental attitudes of the father, the bond being effected through the second portion of narcissistic libido mentioned above, that attached to what may be called the father ideal. On the other hand, the energy that gives the ego ideal its significance is wholly derived ultimately from narcissistic libido. There are three routes for this: (1) directly from the original narcissism of the primary ego (Third portion mentioned above); (2) *via* the attachment to the father ideal (Second portion); (3) *via* the regression to narcissistic identification with the father that often takes place after a disappointment at the lack of gratification of object-love (Fourth portion).

When the hypnotist, as Freud says, takes the place of the ego ideal, what happens is presumably this: the thought of him becomes identified in the unconscious with that of the father, and in this way the constituents of the ego ideal which were built up in connection with the idea of the father—its form and two out of the three narcissistic components enumerated above—are re-animated. Perhaps, incidentally, this is the reason why it is so difficult for the hypnotist to give effective suggestions that obviously conflict with the father ideal, such as criminal and immoral suggestions.

Leaving for the moment this question of the mechanism whereby narcissism becomes re-animated, a matter to which we shall presently

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<sup>1</sup> Freud: *Group Psychology*: op. cit., p. 77.



return, I wish to say a little about the effects of the process. Many clinicians are inclined to divide the effects of 'auto-suggestion' into two groups, which might be called pathogenic and therapeutic respectively. To take the pathogenic ones first: the notion is that 'auto-suggestion' may create various neurotic symptoms by allowing certain 'morbid' ideas to realise their full effects unchecked by others which normally would counteract them. Perhaps as good an example as any is the case of the oft-quoted medical student who imagined he was acquiring every disease except housemaid's knee. I would recommend that we should not use the term 'auto-suggestion' for this class of phenomenon, for the following reasons. The essence of such symptom-formation consists in a conflict between repressed libidinal wishes and the repressing force exerted from the side of the ego, particularly of the ego ideal. From one point of view the symptom might roughly be called a punishment inflicted on the personality by the ego for the striving towards gratification on the part of the repressed forbidden wishes. The fears of our medical student, for instance, represent the threat of castration (disease) as a punishment for repressed Oedipus wishes (incest with the mother and castration of the father). The morbid ideas that were allowed to develop during the reading of his text-books merely afforded suitable material that could be used by his ego for this purpose. So that to refer to the whole process as one of 'auto-suggestion' is to confine attention to one aspect of the process, and not to the most important aspect. The resultant symptom is only *in part* ego-syntonic, i. e. in harmony with the ego, the repressed wishes being not at all so, while the term 'auto-suggestion' should surely be applied only to mental processes that are wholly ego-syntonic. Further, one misses here the note of omnipotence so characteristic of the typical forms of 'auto-suggestion'.

What we have called the therapeutic effects of 'auto-suggestion', on the other hand, differ in both these respects. They are marked to begin with by a belief, more or less profound, in the omnipotence of thought. The catch formula 'Every day in every way I grow better and better' means, if it means anything, 'I have only to *wish* to become stronger, handsomer, cleverer, self-confident and free from any suffering, and it will be so; my wishes are all-powerful and brook no obstacle'. Then, in contrast with 'pathogenic auto-suggestion', the therapeutic tendencies in question are throughout ego-syntonic.

Successful auto-suggestion presupposes harmony even between the narcissism of the ego ideal and that which has remained attached to the real ego. It is the conflict between the ego ideal on the one hand and the



real ego with its associated allo-erotism on the other that is responsible for neurotic states. How fraught the union is with consequences we know from Freud's<sup>1</sup> studies of mania. The two states in which man's sense of power over both himself and his environment, and often his actual power, is at its maximum are, first, acute mania, and, secondly, the exaltation that follows on sudden conversion to a significant idea, most often a religious one. In both these cases, however, there has previously been a specially deep cleavage between the actual ego and the ego ideal, so that the reconciliation between the two results in a tremendous accession of energy through the release of the primary narcissism from the tyranny of the ego ideal. Yogi are reputed to display something of the same sense of power and self-content, which in their case is due to a union brought about by the more gradual process of auto-suggestion.

On the basis of the foregoing considerations I would formulate the following theory. *Suggestion is essentially a libidinal process: through the unification of the various forms and derivatives of narcissism the criticizing faculty of the ego ideal is suspended, so that ego-syntonic ideas are able to follow unchecked the pleasure-pain principle in accordance with the primitive belief in the omnipotence of thought. Such ideas may either develop to their logical goal (beliefs, judgements, etc.) or regress to their sensorial elements (hallucinatory gratification). The essential part of the unification in question is that between the real ego and the ego ideal. The condition under which it takes place is that the repressed allo-erotic impulses are to be renounced. This is made possible by a regression of their libido in the direction of auto-erotism, which results in a further reinforcement of the narcissism. If the primary narcissism has been released and re-animated directly, by concentration upon the idea of self, the process may be termed auto-suggestion; if it has been preceded by a stage in which the ego ideal is resolved into the earlier father ideal, the process may be termed hetero-suggestion.*

If this view proves to be correct, then the old question of whether most hetero-suggestion is really auto-suggestion or whether most auto-suggestion is really hetero-suggestion must be regarded in another perspective. It is, in the first place, a much less important problem than has often been thought, for that the essential agent in both is narcissism is a more fundamental consideration than the question of the particular way in which this has been mobilised in a given case. It is highly probably that the process of re-animating narcissism may proceed to varying depths in different psychological conditions; that suggestibility varies greatly

<sup>1</sup> Idem: op. cit., pp. 107, 108.



in different persons is of course well known. The fact that primary narcissism is more fundamental than the father ideal itself, and our clinical experience that the chief part even in hetero-suggestion is played by agents within the subject's mind, are considerations which incline one not to contradict Baudouin's opinion that more weight must be attached to auto-suggestion than to hetero-suggestion, though one should add the modification that perhaps the latter process may prove in most cases in practice a necessary stage in the evocation of the former.

Freud<sup>1</sup> thinks that the uncanny and enigmatic qualities that cling to the idea of hypnosis can be accounted for only by assuming that the regression to the infantile conception of the Father re-animates the inherited attitude towards the primal Father of the horde in savage times. The view here expressed could be brought into accord with this by supposing a similar re-animation of the well-known enormous narcissism of primitive man, with his absolute belief in the magical omnipotence of thought.

The theory here propounded perhaps throws some light on two further problems, the relation of hypnosis to sleep and to 'will-power' respectively. That the hypnotic state is psychologically exceedingly akin to sleep is well known, and is indicated in the very word itself. The fact has given rise to much speculation, but it should become more comprehensible when one recollects that sleep is the most complete expression of narcissism known, i. e. of the state which we here suppose to underlie that of hypnosis.

Without wishing to embark on a discussion of the nature of will, I may briefly state my agreement with Lipp's<sup>2</sup> view that the sense of will, and of striving or effort altogether, really emanates from a consciousness of inhibition, or—put in more modern language—an intuition that in respect of the idea in question the conscious ego is inhibiting other, unconscious, mental processes. At all events it is plain that the will is specially connected with the conscious ego, and particularly the ego ideal. Most authors lay great stress on the practical importance, in both hetero- and auto-suggestion, of avoiding so far as possible any sense of effort, exercise of will power or even of forced attention, and this might well be correlated with the view here expressed of the necessity for suspending the activity of the ego ideal. The exhortations of a patient's relatives that he should 'use his will-power', or his 'self-control', succeed only when the strength of the ego ideal is definitely greater than that of the

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<sup>1</sup> Idem: *op. cit.*, pp. 95—99.

<sup>2</sup> Lipp's: *Suggestion und Hypnose*, *op. cit.*, S. 428, 472.



repressed libidinal wishes, as it is in the normal. It is natural that the relatives should ask for this desideratum, but they overlook the fact that the very existence of neurotic symptoms shews that in all probability the two sides of the conflict are more evenly matched than they hope. It is only rarely that much can be accomplished by simple methods of reinforcing the ego ideal, i. e. the repressions.

Finally, the theory here advanced leads me to attempt some re-statement of our formulations regarding the mechanism of mental healing in general. The essential problem is the fate of the repressed allo-erotic (usually incestuous) impulses which conflict with the ego ideal and constitute the important dynamic factor in every neurotic symptom. Only a part of them can be directly sublimated, a solution which the patient has already tried, though, it is true, under unfavourable psychological conditions. Now it would seem that all possible means of dealing with the situation therapeutically reduce themselves ultimately to two, and to two only. Either the libidinal energy of these impulses can be, more or less completely, re-converted into the narcissism from which they proceeded, this being effected by a regression in an auto-erotic direction, or else the assimilative capacity of the ego ideal can be raised. These two principles are, as will be shewn in a moment, mutually contradictory and therefore to a large extent incompatible with each other, and this explains why it is fundamentally impossible to combine the two methods of treatment based on them, those of suggestion and psycho-analysis respectively. One may lay down the dictum that if the patient is not treated by psycho-analysis he will treat himself by means of suggestion, or—put more fully—he will see to it that he will get treated by means of suggestion whatever other views the physician may have on the subject.

When a neurotic patient comes for any kind of treatment he will soon transfer unconsciously on to the idea of the physician various repressed allo-erotic tendencies, i. e. he will take the physician as a love-object (provided, of course, that the treatment continues long enough). If the treatment is not psycho-analysis one of two things will happen. The patient may become aware of affection for the physician. Then probably symptoms will improve, libido being withdrawn from them and transferred to the idea of the physician. I suspect, however, that in these cases true educative treatment by suggestion or any allied method is rarely successful. What usually happens is that the improvement is dependent on continued contact with the physician, and even this has to be of a specially satisfactory kind. When the physician's attention is withdrawn the symptoms tend to re-appear. The alternative to this course of events is that the allo-



erotism regresses to the stage of narcissistic identification with the physician, that is, the father ideal. The educative suggestions then made are more likely to have a lasting effect, the reason being that the stage to which the patient's libidinal organisation is reduced approximates closely to that of true narcissism, so that when he leaves the physician he still has himself as a love-object. This is certainly the direction that most neurotics spontaneously take, for it spares them the suffering of symptoms, the distress at having to recognise their repressed allo-erotism, and the pangs of disappointed love. It is the great reason, as I hinted at the outset of my paper, why auto-suggestion is so widely preferred to hetero-suggestion, with all its potentialities of allo-erotism. The practical drawback to auto-suggestion clinically is that it is in so many cases harder to mobilise the narcissism in this way than by means of hetero-suggestion. The drawback to any form of suggestion is that what peace of mind it gives is purchased at the expense of an important part of the personality being impeded in development, with consequent lack of stability; the allo-erotism that should progress to objectlove, altruism and the various sublimations of life regress towards auto-erotism, with all its stultifying potentialities.

In psycho-analysis, on the other hand, the aim of the treatment is to effect some reconciliation—or at least tolerance—between the ego ideal and the repressed allo-erotism. As in other forms of treatment, the allo-erotic transference tends to regress to a stage in which the analyst is identified with the father component of the ego ideal, i. e. with the father ideal, and this tendency has to be carefully watched by the analyst. When the ego ideal begins to raise serious protests against accepting the repressed tendencies that are being brought to light by the analytic procedure, the well-known state of resistance ensues. Now the most securely entrenched form of resistance,<sup>1</sup> one to which there is a tendency in all analyses, is that in which the patient identifies the analyst with his real ego, projects on to him his own repressed mental processes, and then severely criticizes him from the standpoint of his ego ideal. This situation is the most formidable met with in psycho-analytic work, for all object-relationship between analyst and patient may be suspended, and the analysis cannot proceed until this is re-established. As it is characteristically accompanied by such manifestations as arrogant conceit, the analyst often says that a limit has been set to analytic possibilities by

<sup>1</sup> An excellent description of the manifestations of this is given by Abraham: *Über eine besondere Form des neurotischen Widerstandes gegen die psychoanalytische Methodik*, *Internat. Zeitschr. f. Psychoanalyse*, 1919, Bd. V, S. 173.



the patient's narcissism, overlooking the vital consideration that the narcissism is not a primary one, but has been secondarily resorted to as a defence against repressed allo-erotism. It may be said, therefore, that the success of an analysis depends very largely on the extent to which the analyst can manage to preserve an object-relationship to himself in the patient's mind, for it is just this relationship that has to be brought to consciousness and harmonised with the ego ideal.

It will thus be seen that the aims of the hypnotist and the analyst are diametrically opposed. The former really seeks to strengthen the patient's narcissism, the latter to divert it into more developed forms of mental activity. The psychological situation (narcissistic identification) most favourable to the one aim is fatal to the other.

I have considered here the contrast between suggestion and analysis in its therapeutic aspects only. It is probable, however, that it is applicable over far wider fields. The contrast between auto-erotism and allo-erotism on which it rests, i. e. between infantilism and adult life, may be correlated with the whole difference in outlook and conduct between the mental attitude of introversion and exclusion of reality, on the one hand, and adjustment to the world of reality on the other: between what may be called the Eastern and the Western methods of dealing with life.



## THE SPIDER AS A DREAM SYMBOL

BY

KARL ABRAHAM

BERLIN

There are practically no communications of any value concerning the significance of the spider as a symbol, although every psycho-analyst must have come across this symbol in patient's dreams. Freud mentions a case in which a spider represented one aspect of the mother, namely, an angry mother, of whom the child was afraid. It is not clear, however, why the spider should stand for just these characteristics in the mother. It might be because spiders catch and kill smaller insects; for such creatures, small animals, etc. often represent children in dreams. But there are numbers of other living creatures who prey on smaller defenceless ones; why, therefore, is the spider chosen particularly to symbolise the wicked mother? The spider is one of those dream symbols the meaning of which we think we know—at least in one sense — yet without knowing why such significance is attributed to them.

In practice, however, we find that this significance of spiders neither fits all cases, nor goes far enough—we are already familiar with the ambiguity of symbols. We shall search our literature in vain for further information on the point. Stekel (*'Die Sprache des Traumes'*, S. 135) mentions the spider as a phallic symbol, it is true, but the dreams he quotes are interpreted in such a superficial manner that no further enlightenment is to be obtained from this author. In one only of the dreams quoted are the long legs of a species of spider (*Phalangium*) interpreted as phallic symbols; yet this spider does not spin a web. It is therefore uncertain what significance is to be attached to those spiders which do not have long legs and which spin webs.

In these circumstances it is expedient that we should carefully register each example independently. Several dreams of one of my patients at different periods of the treatment enable me to contribute something to the explanation of dreams of spiders.

The first dream occurred a few days after the beginning of the treatment. One result of the psycho-analytic treatment so far had been the discovery of his attitude towards his mother, and this had made a very great impression on him. It appeared that his fixation on the mother expressed itself in an excessive dependence on her will and on her views. There is no doubt that she was the dominant partner



in the parents' married life, and she had also taken upon herself to some extent the maintenance of the family, thereby playing in many respects the part of the father in the patient's life. The ambivalence of his feelings towards her was expressed in dependence and in violent opposition, which latter attitude had up to the time of the treatment exhausted itself in fruitless outbursts of emotion. It came out later that the normal Oedipus attitude of the patient had undergone a reversal. His mother figured in his unconscious as a male being endowed with masculine attributes, while in this layer of his unconscious phantasies his attitude towards her was a female-passive one.

The first dream runs: 'I am in a bedroom which has two beds in it. Two servants are tidying up the room. I and the maid who is on my left suddenly discover a horrid spider on the ceiling. The girl lifts up a long broom and crushes the spider, although I tell her it could be removed in a less drastic manner.'

The dreamer remembered that a spider had fallen into the bath on the day before the dream. His wife wanted to let it drown, but he rescued it and put it out of the window. The dream showed the opposite result—the spider was killed. According to the manifest content of the dream the dreamer did not it is true himself kill the spider, but this was done by the servant on the dreamer's 'left'. This girl represents the dreamer's wife, who on the previous day wanted to let the spider drown, and who in real life signifies to the patient the opposite of his mother. Through his marriage he has become disloyal, so to speak, to his mother. We can also recognise in the two girls the two tendencies in the patient, namely, one hostile to the mother (left) and the other friendly to her (right). In the dream the first tendency obtains the upper hand. The significance of the spider as a mother symbol is now clear. The particular method of killing the spider in the dream—crushing it—is to be explained by the sadistic theory of coitus; incidentally, certain of the patient's day-dreams culminated in a number of people being crushed to death. The patient's associations showed that the long broom was a phallic symbol; the latent wish to kill the mother by coitus is thus unmistakable.

The second dream occurred about two months later. It runs: 'I am standing at a cupboard in the office with my mother or my wife. I take a pile of deeds from the cupboard, and a big, hairy, long spider falls at my feet from it. I feel very glad that it did not touch me. A little later we see the spider sitting on the floor, but bigger and more horrible than ever. It flew up and came whirring at me in a big semi-circle. We fled through the door into the next room. Just as I was pulling the door to the spider reached me on a level with my face. Whether it got into the next room, or was shut in the office, or was crushed in the door I do not know.'

For some weeks prior to this dream the patient's resistances towards the female sex, or to be more correct, towards the female sex-organs, had come to light, together with the tendency to make himself into a woman by way of castration phantasies, and, on the other hand, his mother into a man. He brought me a



drawing of the spider as it appeared in the dream; and was himself astonished to recognise in this drawing the oblong-oval shape of the external female sex-organs and their hair, and in the centre of it (body of the spider) something that was unquestionably very like a penis.

The spider's falling down in the dream represents the fall of the mother's penis, which becomes detached on the patient going to the cupboard (mother symbol). The patient's joy at not having come in contact with the spider, i. e. the maternal genitals, is in accordance with his horror of incest. The sight of the female sex-organs in real life gives rise to feelings of horror in him, which are increased by manual contact with them. The subsequent increase in size of the spider, which quite unnecessarily rises up and flies in a semi-circle through the air, is an obvious symbol of erection; the maternal phallus attacks the dreamer. The doubt at the conclusion of the dream, whether the spider was crushed in the door, is significant. We here find a phantasy of crushing the penis such as we meet with in the phantasies of neurotic women with a marked castration complex. This feature also reminds us of the first dream in which also a spider was crushed.

We thus arrive at the conclusion that a second symbolic meaning can be assigned to the spider; it represents the penis embedded in the female genitals which is attributed to the mother. A dream of another patient supports this idea. The dreamer attempted to enter a certain dark room in which were a number of small animals. From certain allusions in the manifest content of the dream, but particularly from the patient's associations, there was no doubt that the room represented the mother's body. A butterfly fluttered against him on entering the room. For the sake of brevity I need only mention that the wings of the butterfly, just as in other dreams, had the significance of female genitals; the use of the wings as symbols is based, among other things, on the observation of their opening and closing. The body of the butterfly, which is concealed between the wings, was unmistakably a male genital symbol. The idea of a hidden female penis also came out in this patient's neurotic phantasies.

The 'wicked' mother who, according to Freud's view, is represented by the spider, is clearly a mother formed in the shape of a man, of whose male organ and masculine pleasure in attack the boy is afraid—a similar anxiety to that of young girls as regards men. The patient's feeling towards spiders can be best described by the word 'uncanny'.

A third dream which occurred about two months after the second one throws further light on the matter.

'I am standing at the side of a bed. A spider is hanging in the air over the bed by one or two threads; it has a tuft of yellow hair on the upper part of each thigh. I am afraid that as it swings to and fro on its thread it may touch me or climb on to me. My wife who was standing on my left warns me of this. I then pushed my right hand against the principal thread on which the spider is hanging, and this prevented it from coming too near me. I repeated this several times, so that



in a way I was playing with or teasing the spider. I said to my wife proudly: Now I know how to keep control of the spider! The spider then disappeared from the dream; I had finally removed it and I let my hand fall on the bed. To my horror I discovered that my hand was actually resting on a spider's web lying there; the web was the size of my hand, oval and somewhat convex. It was a spider's nest and probably full of little spiders. I pulled away my hand and ran into the passage; whether my hand came in contact with little spiders, or whether any settled on it I do not know, for in my haste I could not examine the nest but I called to my wife to do so.'

The hanging spider and the threads again represent the male genital organ of the mother; the swinging movement and the getting nearer to the dreamer signify erection and sexual attack, like certain symbols in the second dream. The tufts of hair also have a phallic significance; their duplication characteristically represents something lacking in reality. During the dream the dreamer becomes actively hostile to the spider; his anxiety of the mother's imagined penis disappears. Other details of this part of the dream need no further consideration.

There follows upon this the contact with the spider's web. From its size and shape there is no difficulty in recognising that it represents the female genitals. Anxiety now appears with regard to the real female genitals (that is to say, with regard to the lack of a penis) in place of the previous anxiety regarding that fancied attribute. We again meet with the horror of touching that part of a woman's body. The little spiders which the dreamer imagines in it are typical symbols of children, the patient is the eldest of the family of children.

In conclusion we can say that these three dreams give an explanation of spider symbolism in three directions. The spider first of all represents the wicked mother (formed like a man), and then the male genital attributed to her. The spider's web represents the pubic hair; the single thread has a male genital significance.

The fact that each of the dreams contains a special use of spider symbolism indicates that there are probably still further meanings of this symbol. Perhaps this communication will stimulate others to publish similar and supplementary analyses.

The significance of the spider in folk-psychology has been very little considered from the psycho-analytical side. That it serves on the one hand as a sign of approaching good fortune, and on the other of misfortune, may be regarded as an expression of a generally wide-spread ambivalent attitude towards this insect. It is a well-known fact that spiders produce a feeling of 'uncanniness'<sup>1</sup> in many people. We feel justified in assuming that the feeling of uncanniness in this instance originates in the same unconscious source as that of the neurotics described above.

#### *Supplement.*

The opinion expressed above that the symbolic significance of the spider was not exhausted in my communication was soon confirmed. After I had given my

<sup>1</sup> See Freud, *Imago*, Bd. 5, 1919.



views on this subject at a meeting of the Vienna Psycho-Analytical Society Dr. Nunberg joined in the discussion and mentioned some points from the analysis of a phobia of spiders. The spider in his case was also a dangerous mother, but in a special sense; the patient's unconscious phantasies were concerned with the danger of being killed by the mother during incestuous intercourse. Nunberg laid stress on the fact that the spider kills its victim by sucking its blood, and that this sucking served as a castration symbol in the case observed, i. e. it gave expression to the typical phantasy of loss of the penis during the sexual act.

I might remark that I was on the track of similar connections from the beginning; but because they were not supported by the associations of my patient I limited myself to the indisputable material obtained by associations. My patient's treatment had to be broken off for external reasons. If it can be taken up again later I shall probably be able to confirm Nunberg's very interesting findings which form a necessary and illuminating supplement to my analysis.

During the same discussion Prof. Freud drew my attention to a remarkable biological fact which was unknown to me. Whether my patient—consciously or unconsciously—knew of it I do not know and have no means at present of finding out. The female spider is far superior in size and power to the male; during copulation the male runs a very great risk of being killed and devoured by the female. There exists, therefore, a striking agreement between the ideational content of the phobia analysed by Nunberg and a fact of natural science. I must refrain from attempting to explain this; later investigations will perhaps throw some light upon it.



# PHYSICS IN DREAM SYMBOLISM

BY

S. FELDMANN

BUDAPEST

*The Dream.* I see my father-in-law before me. In the centre of his breast is the physical formula

$$\frac{M}{(v_0^2 - v^2)}$$

The formula is (on the left) multiplied by something else, which I can no longer remember.

*Previous history.* The patient suffers from a supraorbital neuralgia, which was already cured, and from partial impotence, especially with his wife, whom otherwise he loved very much. His father-in-law had married a second time, and seemed to be very potent sexually. Patient had thought on the previous day that his wife, to whom he could at present afford no satisfaction, would complain of this to her father, who might reproach him. How would he then excuse himself? In the dream he defends himself by opposing his father-in-law with an equation from physics. Patient is an engineer, and at present is occupied with theoretical physics.

*Analysis.*

$$\frac{M}{(v_0^2 - v^2)} \quad (1)$$

This formula does not exist, and is compounded of parts of two others. In the electron theory the coefficient of refraction and the dispersion of light satisfy the following relation.

$$n^2 = 1 + \sum \frac{N_i e_i \gamma_i}{\pi (v_0^2 - v^2)} \quad (2)$$

The index  $i$  is a determinate number, specifying a mode of vibration of the elementary charge in the atom;  $v_0$  is the frequency of the vibrations,  $v$  that of the incident light,  $N_i$  the number of vibrators in unit volume,  $e$  the electronic charge, and  $\gamma$  the ratio  $\frac{e}{m}$ , where  $m$  is the mass of the electron.<sup>1</sup>

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<sup>1</sup> [The suffixes  $i$  applied to  $e$  and  $\gamma$  are superfluous, since these quantities do not depend on the mode of vibration. Translator.]



We see that in formula (1) the denominator is derived from equation (2). The II is omitted. The omission is to be attributed to the dreamwork. In Hungarian the characters  $\pi$  ( $\pi$ ) are part of the vulgar expression for the vagina.

In the course of his daily employment with ferro-concrete the following equation often occurs, in connection with the determination of the strain on the iron.

$$\sigma_e = \frac{M}{fe \left( b - \frac{x}{3} \right)} \quad (3)$$

Here  $\sigma_e$  is the strain on the iron,  $M$  the moment of the external forces,  $b - \frac{1}{3}x$  the difference between the pressure in the concrete and the tensile strength of the iron.

The numerator in (1) thus comes from (3).

The dreamer tells his father-in-law that his impotence is due to a 'fracture'<sup>1</sup> (castration)  $M$ , the strain to which the iron (penis) was submitted being 'broken' by  $V_0^2 - V^2$ . The last expression gave the following associations. Not long ago, a friend, a former regimental comrade, related the following story. In a company in the field, during a halt, some of the men amused themselves attempting to make a mare and a male donkey unite. After some preliminaries about twenty men held the mare still and let the ass mount her. However, as soon as the penis was in the vagina the mare kicked out. The penis of the ass was covered with blood, probably through a rupture of a vein, and the animal had to be shot. A man was severely injured in the head and had to be conveyed to hospital. Such was the story. The dreamer is the ass who is punished with castration for wishing to have intercourse with his mother.

Again, light is 'broken' (refracted) when it passes from one medium into another. Hence the use of the  $V_0^2 - V^2$  of equation (2) which also, however, has a still deeper and further meaning.

*Further associations.*  $V_0$  and  $V$  denote the number of chromosomes in the nuclei of germ cells. He thinks that the number of chromosomes in the germ cells is half that in the other cells of the animal. Only between species with the same number is coitus permissible. This is true of the horse and the ass, and therefore a cross is allowed. Nevertheless the terrible misfortune related above happened to the poor donkey. He could also have intercourse with his mother if he were not threatened with castration (inclinations to bestiality were strongly marked in the patient; hence the association with the story of the mare and the ass).

Formula (1) is a condensation of (2) (coefficient of refraction of light) and (3) (strain on the iron). In the dream neither  $n^2$  nor  $O_e$  was visible on the left side.

<sup>1</sup> Bruch: A play on the term for refraction.



These two, in the opinion of the dreamer, can be replaced by  $\sigma_p$ , where  $p$  = penis. Equation (4) would thus become

$$\sigma_p = \frac{M}{(V_0^2 - V^2)}$$

In equation (2),  $n^2$  becomes infinite when  $V_0^2 = V^2$ , and  $\sigma_p$  is thus also infinite; that is, the penis breaks, even if it were of iron, when  $\sigma_p$  is identical with  $\sigma_e$  and with  $n^2$ , and  $V_0^2 = V^2$ , (the number of chromosomes is the same in the two cells).

Equation (4) therefore asserts: it is indeed true that two persons, in whom chromosomes are present in equal numbers, may have intercourse, but a misfortune happens, as with the little ass. The iron also breaks when  $V_0^2 = V^2$ . Formula (1) thus expresses fractures in many ways. Hence the patient cannot decide upon coitus.



## A LITERARY PORTRAYAL OF AMBIVALENCY

BY

CHARLES ODIER

GENEVA

The following sketch, which has recently come to my notice, is of interest as an exceptionally clear and poetic presentation of the ambivalency characteristic of the Oedipus complex. It comes from a collection of short works by a contemporary poet and painter, whose books are written in Arabic. An interesting feature is the device of attributing the opposing attitudes of hate and love to the somnambule and the waking states respectively.

### The Sleep-Walkers

(from 'The Madman: his Parables and Poems', by Kahlil Gibran).<sup>1</sup>

In the town where I was born lived a woman and her daughter, who walked in their sleep.

One night, while silence enfolded the world, the woman and her daughter walking, yet asleep, met in their mist-veiled garden.

And the mother spoke, and she said:

'At last, at last, my enemy! You by whom my youth was destroyed; who have built up your life upon the ruins of mine! Would I could kill you!'

And the daughter spoke, and she said:

'O hateful woman, selfish and old! Who stand between my freer self and me! Who would have my life an echo of your own faded life! Would you were dead!'

At that moment a cock crew, and both women awoke.

The mother said gently:

'Is that you, Darling?'

And the daughter answered gently:

'Yes, Dear.'

The author has been kind enough to furnish me with certain details which throw some light on the circumstances under which this parable was composed. The following are a few extracts from his letter, which he has permitted me to publish.

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<sup>1</sup> Alfred Knopf, New York, 1918.



'As to the 'Sleep Walkers', it was written under the same circumstances as the other poems and parables in 'The Madman'.

The idea came to me after observing for a while a woman and her daughter in my neighbourhood who are exceedingly dependent on each other and really love one another. But they would fight and quarrel over *little things*<sup>1</sup> and accuse each other of all sorts of *faults*, mainly *selfishness*. The woman is a widow about fifty years old but rather *young* for her age. The daughter is about twenty-eight and unmarried.

The little parable was written in fifteen minutes on a late afternoon, after having visited the two women. I was thinking of the *seeming* and the *real* sides of all relationships.

I have a sister younger than myself. But she lives in another city. We meet once or twice a year.

My mother died about twenty years ago. We were devoted to one another.'

The author adds that he is interested in psycho-analysis but that he has never been psycho-analysed.

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<sup>1</sup> Italics in the original.



## SOME NOTES ON SMOKING<sup>1</sup>

BY

G. H. GREEN

ABERYSTWITH

The opposition to smoking expressed by parents and parent substitutes, as a result of which the adolescent is compelled to smoke secretly, either in private or in the company of other transgressors, is a fact, which partly serves to determine its place as an onanistic activity.

It is also of importance, I think, that mutual masturbatory acts, smoking, discussion of tabooed subjects are indulged in within the same groups. It is impossible to overlook the relation of such to the bands of brothers who revolt against the father. Expansion of this matter in detail is unnecessary. Already one is forced to see in adolescent and juvenile smoking an expression of the death-wish against the father. We gain a view from another angle of the meaning of the ceremonial smoking of tobacco among the Red Indians, which brings this ceremony into line with totemic communion. Briefly, the ceremony appears to have been that a pipe was passed round and smoked by those who had talked matters over and were in agreement. It is likely also that the customs of betel chewing and ava drinking will, on examination, lead to a similar result. In which case ceremonial eatings, drinkings, chewings and smokings would appear as equivalents of one another,<sup>2</sup> and each to be the expression of the death-wish, e. g., the bond of union between the brothers of the primal horde.

I have in mind at the moment a man who was brought up by his father to believe that the use of tobacco was foolish, extravagant, and injurious to health. The father suffered from childhood from bronchitis, which became chronic, and to which as time went on, asthma and emphysema were added. The father used often to say, 'Smoking would kill me', or, 'If I had smoked, I should never have lived as long as I have': and also, 'If I had spent my money in smoking, I should never have been able to do for you what I have done'. (The reference here was to expenditure on the son's education).

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<sup>1</sup> Supplementing those by Brill and Hiller in the *INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS*, Vol. III, Pt. 4.

<sup>2</sup> It is interesting to note that in Egypt the expression equivalent to 'smoking' is literally 'drinking tobacco'.



The son began to smoke at an early age. During his college years, he first began to smoke a pipe. Soon he became an excessive smoker, his tobacco consumption rising from two to four and then to six ounces per week. Further he developed a great interest in tobacco. Without actually becoming a connoisseur (in the sense in which this may be used of a man who appreciates tobacco 'vintages') he learned to discriminate between the tobaccos of Macedonia, Virginia, Havana, Manilla, Syria, etc., and acquired some knowledge of blending. But his demand is nevertheless for strength. He alternates between delicate, sometimes perfumed tobaccos and such powerful, rank smokes as shag and dark flakes. It is rather as if a drinker alternated between liqueurs and raw, neat brandy. That is to say, the defiance of the 'taboo' has proceeded along two lines. On the one hand, there has been the effort to obtain as complete knowledge of it as possible by enquiry, and the effort to violate it as completely as possible.

There is another possible determinant of the liking for the strongest tobaccos. Pressed by his son, the father admitted that he had on one occasion attempted to smoke, but that the result had made him decide never to repeat the experience. The father's statements about health and economy at once appeared as excuses; his real reason for abstention being that he could not stand tobacco. In smoking at all, then, the son proves his superiority to the father; whilst in smoking tobacco that few men can smoke, he exalts himself above most other men.

The father objected not only to smoking in the house but also to the traces of smoking left by anyone who had been smoking during his absence. The son, therefore, used to go out of doors whenever he wished to smoke, so that his pipe was used as an excuse for being away from home a good deal. It was one of the father's dearest wishes to keep his sons at home in the evenings after his work was done: his ideal was the patriarchial family.

Leaving this particular case, one may note that English women still dislike, in many cases, a man to smoke a pipe in the street. But many of these profess to like a pipe in the house. I have heard women say that a man does not seem at home unless he smokes a pipe, and again that a man does not seem a man without a pipe. All this seems in line with an unconscious identification of the pipe with the phallus.

It is a matter of common knowledge that the French representations of English people, in the comic journals, represent the woman with a widely open mouth and exposed teeth and the man with a pipe. It is one of the commonplaces of popular patriotism to represent foreigners as 'dirty', and it is obvious that these popular representations have the significance of exposures of primary sexual organs. We have here the ordinary drawings of street children, criminals and people of low mentality, in which a concealment has been effected by the displacement from below upward. What is relevant here is the significance of the pipe.

A fresh set of considerations arises in connection with the attitude of certain religious sects towards smoking. Certain sects of nonconformists object very



strongly to a minister who smokes. The Salvation Army, I believe, urges its converts to give up smoking, and insists upon its officers doing so. Many Plymouth Brethren object to members of the sect smoking on their way to or from a service, stating as the ground for their objection that a man so devoted to his pipe cannot be sincere in his attitude towards God. If the smoking expresses the wish for the death of the father, the objection that the reconciliation of the smoker with God, the father-substitute, cannot be complete seems a shrewd one.

Very few men enjoy smoking in the darkness; that is, if the darkness be so intense that the smoke cannot be seen. So little part does the sense of taste play in smoking that there are smokers who cannot be certain, in darkness, whether their pipes be alight or not. This consideration leads us to the significance of the emission of the smoke.

Very many pictures exist which represent the clouds of smoke as peopled with visions, almost exclusively of women and girls. Here there is a parallel with masturbatory fantasies. Indeed, in a picture by the Viennese artist, Mario Petrucci, entitled 'Semen', the particles of fluid are given feminine forms which recall the tobacco smoke visions. If we may write the equation, smoke = semen, we are able to see the connection between huge clouds of smoke and fantasies of potency, and to realise the significance of the furious puffing of the smoker confronted with a difficulty.

I have heard women make the remark jocularly 'A man with a pipe is like a baby with a comforter.' Men have made the statement to me that they suppose that their pipes play the same rôle in their lives as a baby's comforter. Here the pipe is compared to a teat, so that the man drawing in smoke is like a child at the breast of the mother, sucking in milk. But Abraham has already established the equation milk = soma = semen, so that we may have here a clue that, followed up, may serve to bring into line with smoking cults the dairy cults, such as that of the Todas. And it is interesting to note that in the preparation of *ava*, the material is chewed by those preparing it, spit out into bowls and fermented. But it is noteworthy that we are able again through the pipe to establish the equation phallus = nipple or breast.



## A MODERN PROMETHEUS

BY

R. C. Mc WATTERS

SAHARANPUR, INDIA

Of the many aspects of political agitation in India none seems more unreasonable than the cult of the spinning-wheel, or *charka*. It produces a thread which is much inferior to the machine-made article, and that at such a cost in labour that a man can earn but a farthing an hour by means of it. Yet the most extravagant hopes have been built upon the revival of hand-spinning; it is to bring to India economic and political independence, freedom from famine, self-government and social regeneration. Gandhi himself writes from jail, 'I am indifferent to whatever the country may do so long as the cause of the khadi (homespun) and the charka is well looked after. It must be clearly understood that there is no salvation for us until the khaddar programme is completely worked.' In 'Young India' he writes: 'In hand-spinning is hidden the protection of womens' virtue, the insurance against famine and the cheapening of prices. In it is hidden the secret of swaraj (self-government).'

In the face of such an irrational over-estimation, not only on the part of the leader of the movement, but also among thousands, perhaps millions of his followers, one is impelled to look for unconscious mechanisms as the explanation. The first clue is given by the name 'charka', which is related to others which signify circle or wheel and in the form of 'chark' is familiar to psycho-analysts and students of folk-lore as the name of the primitive apparatus by means of which the early Aryans obtained fire long before the days of flint and steel. As is well known, fire was originally produced by means of a drill of hard wood rotated rapidly in a depression in a disc of softer wood and the operation early possessed a symbolic significance of great interest. Fire is equivalent to the fire of love and life, and the mystery of creative and procreative power. Through analogy with lightning it was brought into relation with the elemental forces of nature; by their ability to create fire men became as the Gods who wield the lightning and as the sun which warms the earth and makes it fruitful. On deeper analysis we find that the pramantha or drill symbolizes the male organ and the chark the female; the whole process portrays the sexual act. How greatly men were impressed by the mysterious powers hidden in this instrument is shown by the



extraordinary number of survivals of the awe with which they regarded it and by the customs, hardly yet extinct, in which wheels and magical fires are associated.

So far, however, we have established no connection between the charka and spinning-wheel beyond a similarity of name. But the charka consists of a wheel that operates a spindle which like the firestick rotates with great rapidity, and on to this the cotton is spun. The spindle, like the firestick, may well symbolize the phallus, and that substances like cotton-wool and thread often symbolize semen is familiar from the interpretation of dreams. The charka, then, is capable of gathering around itself all the symbolism which once belonged to the chark and firestick. That it has done so seems plain from the following extracts.

'The charka is the symbol of the nation's *prosperity* and therefore *freedom*.' 'The *rise* of the charka results in an increase of the political *power* of the people.' 'If crores of people will refuse to wear or use foreign cloth . . . it will be proof of our *organizing ability*, *energy*, *co-operation*, and self sacrifice, that will enable us to secure all we need. Such a *consummation* cannot be achieved by *one man*—it can only be achieved by *new production* . . . Production means *lakhs of women* spinning in their own homes. It is thus only as an *energising agent* that I can think of swadeshi (boycott of foreign goods) as a plank in non-cooperation.' 'India cannot be free so long as India tolerates the economic *drain* which has been going on for the past century and a half. Foreign cloth means the largest drain voluntarily permitted by us . . . If India could make a successful effort to stop that drain she can gain swaraj by that one act. India was *enslaved* to satisfy the greed of the foreign manufacturer.' 'The people have been wrongly taught to believe that all the cloth needed cannot be manufactured in India's homes as of yore. They have been figuratively *amputated*.' 'Inasmuch as the *loss of it* (the charka) brought about India's *slavery* its voluntary revival with all its implications must mean India's *freedom*.'

These quotations show clearly enough that the charka stands for power, freedom, virility and productiveness. References to the 'economic drain' are exceedingly common in the political propaganda of India and remind one of the other 'drains' which loom so large in the anxieties of paranoia and the neuroses, while enslavement and figurative amputation point clearly enough to the castration complex. What reaction to the latter could be more complete than one which sets 'lakhs of women' to the task of 'production'? As the rise of the charka is to political power so is the rise of the phallus to potency of a more primitive kind.



## ABSTRACTS

### GENERAL

Alfred Carver. The Generation and Control of Emotion. *British Journal of Psychology (General Section)*, 1919, Vol. X, p. 51.

This is a paper which deals interestingly, though of necessity somewhat superficially, with a large range of problems connected with emotion. The author defines emotion as 'the subjective experience which develops when gratification of the instinctive impulse is held in check by higher level control'. Emotion is thus for him opposed to 'interest', which he regards as 'the affective tone which accompanies the whole instinctive process when it is carried through in a normally satisfying manner'. Dr. Carver's opinion concerning the generation of emotion (which, we may note in passing, seems to have been adopted—apparently quite independently—by Dr. Drever) thus differs in important respects from the widely-held view of McDougall. It nevertheless appears to have much to recommend it and is worthy of serious attention from the psycho-analytic point of view; in particular, it would appear, at a first glance at any rate, to fit in well with some of Freud's recent 'metapsychological' considerations. Repression, (and therefore also dissociation) the author goes on to show, is an attempt to abolish the disagreeable tension resulting from an accumulation of emotional energy. But repression is rarely quite successful; hence the occurrence of displacement (including neurosis on the one hand and sublimation on the other). An attempt is made to link up these views with the physiological and anatomical conceptions arising from the work of Sherrington, Head, Cannon and others. J. C. F.

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Charles S. Myers. The Nature and Development of the Sentiments, *Psyche*, January, 1922, p. 196.

Having pointed out that A. F. Shand was the first to apply the term 'sentiment' to certain large mental systems, particularly, love and hate, Myers proceeds to show how McDougall has amplified this work more particularly in regard to the psychical origin and physiological concomitants of the sentiments. McDougall regards the sentiments as *tendencies* to experience emotions, but Myers is unable to accept this view. He regards 'love' and 'hate' as indicating definite feelings.



In considering the origin of the sentiments, he cannot accept McDougall's contention that the 'rudiment' of a sentiment may be 'formed by the association of a single emotional disposition with the idea of some object'.

Sentiments may unquestionably be innate. The rudiment of the sentiment feeling of love is compared to the innate feeling of positive interest which an animal has for its young. The special interest becoming attached to a specific object when a single emotion is repeatedly attached to it, is a 'rudimentary sentiment'.

The author believes that any particular sentiment is fundamentally the same though modified profoundly in different individuals.

A rudimentary sentiment involves a specific feeling and has an affective origin; it is not a mere psycho-physiological structure or disposition to any single emotional feeling. The complete evolution of a sentiment requires the full development of free ideas: the rudimentary sentiment may be compared to the dislike of an animal or young child for any object.

All grades of sentiment-feeling are recognisable. Sentiment-feeling develops to maturity in connection with the emotions belonging to its system but cannot be identified with its emotional systems.

Drever is mistaken in calling a phobia a 'simple sentiment'. The relatively uncontrolled characteristics of the phobia are the distinguishing marks of the complex. The author agrees with Rivers' view, that the complex differs from the sentiment in being a 'suppressed body of experience'.

The foundation of the sentiment is found in the affective appeal made by the object to the subject's attention. It may, as Shand has illustrated, develop new feelings within its system, and is modified by the emotion coming within its sphere. The function of the sentiment is to prevent disorderly action of the emotions just as the emotions prevent disorderly appearance of instinctive activities.

Robert M. Riggall.

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Camille Nony. The Biological and Social Significance of the Expression of the Emotions. *British Journal of Psychology (General Section)*, 1922, Vol. XIII, p. 76.

The author criticizes the 'finalistic' explanations of emotional expression as advance in one form or another by Darwin, Spencer, Wundt, Mantegazza and Bechterew, and on the whole agrees with the mechanistic view of Dumas. She goes on to lay stress on the sociological (as distinct from the merely biological) importance of emotional expression. Considered sociologically, the expressions of the emotions constitute a means whereby the members of a group can understand, and therefore react appropriately to, each other's mental state. These expressions are in fact a sort of rudimentary language, from which (as is indicated in conclusion) the more developed and conventionalized forms of gesture language and spoken language may gradually be developed.

J. C. F.

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Joshua C. Gregory. Visual Images, Words and Dreams. *Mind*, 1922, Vol. XXXI, p. 321.

The author points out how the power of visualization has become gradually inhibited in the course of mental development (in the individual and the race) in favour of words, which constitute a more delicate instrument for thought. This inhibition may be of the 'suppression' type or of the 'fusion' type, in Rivers's terminology. In dreams and in certain other conditions (e. g. after shock) the tendency to strong visualization escapes from inhibition. Thoughts are then expressed in visual terms, as Freud has pointed out in the *Interpretation of Dreams*. In the course of a discussion of a dream reported by Nicoll, the author seems to indicate that the existence of this mode of expression explains the whole nature of the dream, making further analysis unnecessary. J. C. F.

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Laignel Lavastine and Jean Vinchen. Les symboles traditionnels et le freudisme. *Paris Méd.* 1921, Année 11, No. 11, pp. 149—55.

The authors find it unjustified that symbolism, together with the theories of the Vienna School in general, often meets with such derisive consideration in Latin countries. They show by reference to three works dating from the sixteenth and seventeenth centuries that even at that time the sexual significance of symbolism was to a great extent recognised. One work by Pierius contains about 3000 examples; nevertheless, in reckoning these, it strikes the reviewer that these symbols are interpreted altogether much more vaguely than Freud has taught. Thus, for example, garden represents woman (and not her genital hair). The serpent is traced back to the Bible and to many other old documents. These old works also recognise the representation by means of opposites: thus in different circumstances the serpent symbolizes mastery, exactitude and cunning. To these old authors dreams are the realisation of a 'hope', for which Freud has only substituted a 'wish'. The authors show from their own observations on patients that here too the same symbols apply, and rightly conclude that symbolism is an eternal human possession. In conclusion they nevertheless fall into the error of thinking that by his discovery of 'pansexuality' Freud undervalues egoistic interests. Synthesis of these two currents is, however, an indispensable task of psychotherapeutic treatment—an assertion which is obviously in accordance with Freud's view, since psychogenic diseases owe their origin to the conflict of these interests with sexuality (which cannot therefore be 'pansexuality'). K. Landauer.

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Alfred Carver. Forgetting. Psychological Repression. *British Medical Journal*, Vol. 1, 1920, p. 46.

Those who treat functional disorders are constantly told by the patient that doctors have told him to exercise his will power, and forget all about the incidents



which have been his undoing. Hale White is quoted as having stated that 'talk should never be about war experiences, but that the patient should be helped to forget by diverting his mind with easy games, cards, croquet, etc. Carver states that forgetfulness thus advised is nothing more than repression, which psychological analysis shows to be the cause of the patient's anxiety state. He states, 'Roughly one may note three grades of repression or forgetfulness.

First the degree in which the idea or incident is so unbearable to the ego as to be immediately and completely repressed.

The second degree is that in which a patient remembers most of the events of his military life, but has incompletely repressed some of them on account of their disagreeable nature.

The third degree is one in which he deliberately tries to exclude the whole of his military service from his mind, and desires to live as though it had never been.

In reference to the first two degrees he quotes two cases treated successfully by bringing back to consciousness the forgotten memories connected with the origin of the symptoms.

In repression of the third degree the symptoms usually arise after demobilization. The patients have never been good at adaptation to reality. Treatment resolved itself into getting the patient to face external reality, to remember and assess his past failures and disagreeable experiences at their right value.

Making conscious the forgotten material was only the first step in treatment. Readjustment and reeducation were the ultimate aim.

Warburton Brown.

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Waldemar H. Groszmann. Personality in the Making. *New York Medical Journal*, August 17, 1921, p. 215—223.

A psychological pasticcio mixed in the best traditions of American journalism.

The author gives the impression of having first skimmed through various popular works on analytical psychology without retaining any accurate impression of fundamental dynamics, and then of having harmonised these recollections with pre-analytical conceptions of character-development. The result is a paper in which many analytical terms are freely but loosely employed, whilst the play of libido impulses is not described and one is left in a wordy darkness as to the stages in the development of reality.

Ed. Glover.

## CLINICAL

T. W. Mitchell. Psychotherapy and Psychopathology. *British Medical Journal*, Vol. II, 1922, pp. 543—545.

Dr. Mitchell says that those who hold the view that bodily or mental disorders are always preceded by bodily changes are introducing an unwarrantable metaphysical conclusion into the realm of science. The relations of body and mind



are better expressed in the language of everyday life, in which a close relationship is accepted. There is some justification for the view that physical conditions may be produced through psychic causes in the fact that suggestion may relieve them. On the other hand, if we believe in a true interaction between body and mind it is not necessary to hold that every bodily or mental disorder which can be relieved by influences acting through the mind must be psychogenic in origin.

The most important clues to a patient's illness are not within his recollection. They are dissociated. Re-association by suggestion under hypnosis was widely used in the war neuroses. In many cases some sort of mental analysis was necessary. Behind all the activity in the domain of mental analysis stood the body of doctrine associated with the name of Freud.

In regard to Freud's doctrine there was unity in accepting his theory of repression combined with the rejection of almost the whole body of doctrine erected on this foundation by him.

That a superficial analysis seemed to show that conflict and repression in which instincts other than the sexual were sufficient to account for the neuroses led many to the conclusion that the libido theory was false. Those who came to this conclusion seemed to have a strange eagerness to dissociate themselves from a sexual ætiology of the neuroses. An odd spectacle for men of science to be influenced by the idea that one explanation of natural phenomena could be more respectable than another.

Psycho-analysis throws, he says, an illuminating light upon uncritical rejection of what may prove to be scientific truth. If we can overcome our resistances to the libido theory of the neuroses we cannot fail to see and be astonished at the light it throws upon the psychology of abnormal mental states, and the order and coherence it brings into a department of pathology hitherto characterised by confusion and obscurity.

Dr. Mitchell has presented the subject very fairly and has done his best to take up an unbiassed attitude. He ends by quoting Freud's words that 'no one has a right to conviction in these matters who has not worked at the subject for many years as I have, and has not experienced the same new and astonishing discoveries. If owing to ignorance of the subject you are not in a position to adjudicate then you should neither believe nor reject'.

Warburton Brown.

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Bernard Hart. Modern Treatment of Functional Nervous Disorders. *British Medical Journal*, Vol. I, 1920, p. 207 et seq.

'Functional nervous disorder' is a term giving way to 'Psychoneurosis' which is in accord with the modern view of the genesis of nervous disorders.

This view, the author states, is one now held by the majority of workers on the subject who are qualified to express an opinion, namely, that functional nervous disorders are psychogenic in origin.



This being the case we must employ some kind of psychotherapy in treating the psychoneuroses. Any scientific psychotherapy must involve two processes. Firstly, finding out the particular mental factors responsible for the morbid condition. Secondly, the carrying out of some procedure designed to eliminate or modify these factors.

These two processes he terms 'analysis' and 'rectification'. Analysis presumes a knowledge of psychology and psychopathology in order that the hidden causes in the deeper layers of the mind may be understood. 'Rectification' or modification of the causal factors discovered by analysis is brought about by the use of various weapons such as persuasion, re-education, or by making the patient aware of the mental factors at work and their nature, and teaching him to deal with them consciously and efficiently rather than in the haphazard way which has produced his neurosis.

He would also press into the service of treatment such emotional factors as ambition, interest, religion, and everything summed up under the concept 'suggestion'.

He next mentions hypothetical cases to illustrate the way in which functional nervous disorders are caused and can be treated.

The title of the paper is 'Modern Treatment of Functional Nervous Disorders'. Not once, however, does the author mention psycho-analysis as a method of treatment, although he borrows the terms 'repression' and 'conflict' from the terminology of Freud to explain these functional nervous disorders in the way that Freud has shown him.

Warburton Brown.

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Geo. H. Kirby, L. Pierce Clark, Henry A. Cotton, and Smith Ely Jelliffe. Manic-Depressive Psychoses: A Symposium. *The Journal of Nervous and Mental Disease*, February, 1923, p. 161.

This symposium was given at the Annual Meeting of the New York Psychiatric Society in January, 1922.

Dr. Geo. H. Kirby made general remarks on nosology. Dr. Pierce Clark mentioned that he had been able to analyse more or less completely at least a dozen cases of the manic-depressive type, and in none of them had relapses occurred. He very briefly cited six of these cases. In his subsequent remarks Dr. Clark stated that 'the transference in such individuals is fairly easy, for the patient to the analyst, and *vice versa*'. 'The permanency and constancy of an enduring transference is, however, difficult.' He advises, therefore, that the transference be taken in hand at the very earliest stage. The best periods for analysis are when the patient is just entering or just emerging from a depressed state. He says that even the slightest grades of elation disestablish the transference and no real analysis can be pursued. He unfortunately does not discuss the fundamental factors at work in these psychoses.



Dr. Henry A. Cotton dealt with the question whether or not dementia præcox and mani-depressive insanity should be considered as distinct entities.

Dr. Smith Ely Jelliffe first remarked that what impressed him most in his review of the subject was the relative fruitlessness for further advance of the generally historical method which reached its highest pinnacle in the Kræpelinian psychiatry. He considered that the further advance lay in the so-called newer psychiatry as founded upon the Freudian hypotheses. He said that the root difficulties seem to lie in the strata situated between the upper narcissistic and lower social levels. He considered that the attack was invariably conditioned by a graduated loss of the libido object. The ego was usually wounded at the homosexual level.

D. B.

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T. A. Ross. Discussion on Psychotherapy. *British Medical Journal*, Vol. II, 1920, pp. 619—622.

Dr. Ross begins by stating that the subject of psychotherapy covers such a wide field that he proposes to approach it from one aspect, namely, to try to find reasons which account for the division of psychotherapists into hostile sects. He makes an appeal for reconciliation. He speaks of 'persuasionists' and 'followers of Freud', and then that 'between these extremes of opinion lies a nameless body of protestants to which he belongs, who respectfully remain protestants, unable to bow to any kind of medical pope, unable to accept anything 'ex cathedra'. Psycho-analysts will readily understand from the above words why the author cannot accept Freud's conclusions.

He goes on to develop an argument against the idea that complexes are invested with energy—a theory which he thinks is unsound.

The fact that there is an intense outburst of emotion when an amnesia is restored does not require the hypothesis that complexes are invested with energy. This, he says, may be due to reviving a percept, similar to the original one, which produces the same result. The discharge of energy in these cases has nothing to do with the cure. An amnesia may be cured without any emotional display.

The author next speaks of anxiety neurosis, and states that here also there is no need to postulate the theory of repressed energy to account for it. He says it is not the mere bringing into consciousness of complexes with liberation of energy which brings relief, but it is, as Morton Prince points out, getting the patient to view it from a new standpoint.

Finally he comes to consider the question of the transference. He says, when a patient comes under the care of a doctor in whom he has confidence, an improvement will soon take place in his symptoms, and then asks how can repressed energy account for the betterment when a transference to the physician is established. He presumes this means that the energy is supposed to be projected on to the physician and that having got rid of it the patient feels better. This happens,



he says, only if the patient likes the doctor, and argues from this that hate and distrust ought to be as good a way of getting rid of suppressed energy as love and trust.

The aim, however, of the libido is gratification and this is achieved when it is transferred on to the physician. So long as this satisfactory state of affairs lasts, from the point of view of the libido, there is no need for symptoms, which are only compromise forms of gratification. On the other hand, since gratification is the aim of the libido, if it cannot find gratification in the person of the physician because the patient sees in his personality a hated imago the symptoms still remain. Symptoms are made up of libido, not of hate.

Warburton Brown.

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William Brown. Psychopathology and Dissociation. *British Medical Journal*, Vol. I, 1920, p. 139 et seq.

The paper is a general account of Janet's conception of hysteria as a disease produced by dissociation. The author gives a short account of Freud's theory, with which he does not agree. He argues that the response to the physician as father or mother is not necessarily a sexual one, but is perhaps due to the child's greater 'primitive credulity' and suggestibility.

He gives two cases to show that treatment by hypnotism is much quicker than psycho-analysis in simple cases—in both cases the patient was cured by setting free the emotion connected with painful repressed incidents by abreaction in the hypnotic state. He does not state, however, how he would deal with cases that he cannot hypnotise or who do not respond to hypnotism.

Warburton Brown.

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E. Prideaux. Suggestion and Suggestibility. *British Journal of Psychology (General Section)*, 1920, Vol. X, p. 228.

An article which, though it does not contribute much that is new, constitutes a succinct, orderly and readable presentation of our knowledge on the subject, without adopting the standpoint of any particular school or advocating any strong individual views. The varieties of suggestibility are considered under the heads: (a) individual (suggestibility varies in different persons irrespective of the nature of the suggestion), (b) conditional (the variation of suggestibility in the same person at different times and under different conditions), (c) specific (variation in suggestibility according to the nature of the ideas touched upon), (d) personal (variation in suggestibility according to the attitude towards the person from whom the suggestion comes). The responses to suggestion are classified as: (a) positive, when the suggestion is accepted, (b) negative when it is opposed, (c) neutral, when it is refused. The author concludes with sections



on 'Abnormal Suggestibility' and 'Suggestion as a method of Treatment'. He considers it incorrect to classify suggestion as an innate tendency 'There is no single state which we can call suggestibility . . . there are several states of suggestibility and these are induced by the stimulation of different instinctive tendencies, sentiments, interests, and complexes'. He considers that in treatment 'hypnosis is in most cases unnecessary, and although at one time [he] used it very extensively, [he] now only uses it to clear up an extensive amnesia'. J. C. F.

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W. S. Taylor. A Hypnoanalytic Study of Two Cases of War Neurosis. *The Journal of Abnormal Psychology and Social Psychology*, December, 1921—March, 1922, Vol. XVI, pp. 344.

The author gives a brief account of his method of hypnoanalysis, which consists in hypnotising the patient and in obtaining certain details and memories from him during hypnosis, then the hypnotist gives the 'explanation' to the patient during hypnosis coupled with forcible suggestions, and gets the patient to recall everything after the hypnosis. The cure consists in re-integration. The author adds 'That re-integration must always be a conscious process is shown by the experience of the Freudian psycho-analysts'. It might, however, be pointed out that according to the experience of Freudian psycho-analysts re-integration is essentially an unconscious process.

The author gives details of two cases treated by his method which were apparently cured. In his remarks on the first case he gratuitously adds that according to Freudian views the conflict in the case would be the result of the Oedipus complex: 'The son was in love with his mother'. He adds further, 'It happens, however, that this man was genuinely in love with some one else, and that there was no 'dammed up libido' awaiting 'conversion' into somatic symptoms'. These remarks indicate that the author has practically no idea of the meaning and effect of the Oedipus complex, and therefore would be well-advised to obtain some insight into these matters before expressing such an opinion or making incorrect statements.

The second case does not call for any comment.

D. B.

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Henry Head. Observations on the Elements of the Psychoneuroses. *British Medical Journal*, Vol. I, 1920, pp. 389—392.

At the end of his paper Dr. Head states he has entered a plea for regarding the psychoneuroses as a disturbance of functions common both to the nervous system and the mind.

All through the paper which deals with the subject under the headings of control, repression, defective adaptation, and regression, he makes the attempt



to correlate physiological with psychological mechanisms. In regard to control he states that the development of the higher centres in the brain has resulted in a positive exercise of inhibiting energy over the reactions of those lower in the neural hierarchy. In the evolution of its functions the nervous system gains an ever increasing control over the reaction to painful and disagreeable stimuli.

On the psychical side the reactions civilized man must bring under control are those founded upon the primitive instincts, the most powerful being the pleasure of sexual gratification, and the urgent desire to avoid pain and discomfort. They are controlled by the discriminative and logical aspects of the mind, analogous to the control of the thalamus by the cortex.

In discussing repression he points out the evil effects which may be produced, and emphasises Freud's dictum that forgetting is not a negative procedure but a positive act.

In speaking of defective adaptation he draws a parallel between physiological and psychological adaptations, and points out how a failure of physical health may lead to a corresponding failure of adaptation on the psychical side, ending in what he calls an 'exhaustion' psychoneurosis. This term seems to suggest some idea of an actual quantitative loss of energy (libido) secondary to physical exhaustion. No doubt this is so in exhaustive physical diseases, but in uncomplicated psychoneuroses there is nothing to show an actual loss; it is being used in other directions such as the production of symptoms.

When he comes to the question of regression he states that the term is capable of a far wider significance than that given to it by Jung. The author uses the term in reference to physiological processes which he speaks of as 'mechanical' regression, regressions in regard to manipulative acts and habits. As an instance he cites the case of an air pilot accustomed to flying a machine which through practice he has acquired the skill to control automatically, who then learns to fly a machine requiring a more complicated and sensitive manipulation, and who may one day suddenly make the disastrous attempt to regress to the earlier learned mode of manipulation. We know, however, from psycho-analysis that these attempts to return to former actions which had become habitual are often motivated by unconscious ideas. There is often found an unconscious desire behind these 'mechanical' regressions to repeat an earlier learned and more primitive mode of action, even when it results in disaster. So that generally a psychological mechanism can be found to be at work.

Warburton Brown.

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B. S. Talmey. Impotence in the Male. *New York Medical Journal and Medical Record*, November 1, 1922, p. 499.

This article is a confused mass of observations in which all perspective and proper insight is lacking. The author's divisions of impotence are arbitrary and misleading, the causes of the various types of impotence he describes show in-



sufficient knowledge and at times real ignorance of the subject, and his remarks on the treatment of impotence exhibit a self-complacency which experience teaches is ill-founded.

The author divides general impotence into four main divisions as follows:

1. *Impotentia voluptatis*, or true frigidity. There is lack of desire for the association or union with an individual of the opposite sex.
2. *Impotentia libidinis*, or the impossibility of experiencing copulative satisfaction.
3. *Impotentia generandi*, or the inability to impregnate and fertilize.
4. *Impotentia coeundi*, or the inability to effect the procreative union through the impossibility of the phallic intromission in the yonic recipient canal.

Impotence of copulation he subdivides as follows:

1. Organic impotence of copulation is found in deformities of the penis, tumours, etc.

2. Symptomatic impotence of copulation is met with in certain diseases, such as diabetes, *tabes dorsalis*, etc.

3. Psychic impotence of copulation. This anomaly the author says is met with in the higher strata of society. He further adds, 'In psychic impotence it is the cerebral inhibition centre which is in a state of exaggerated excitation. In the normal man, at an adequate erotic stimulus, an impulse is sent from the cerebrum to the centre of erection. In psychic impotence the impulse is inhibited from being sent. Psychic impotence is hence due to a certain state of the mind. The differential diagnosis between psychic impotence and all other forms of impotence is the phenomenon that in psychic impotence the anomaly disappears when the psyche is out of commission, as in sleep'.

4. Atonic impotence of copulation. The author says, 'Here the centres of erection and ejaculation, the peripheral genital nerves, the *culliculus* or *verumontanum*, and the prostate are directly affected, i. e. the nervous apparatus of the genitals themselves is diseased, not the psyche or the mind. Atonic impotence is, as a rule, due to excesses in venery of any kind, masturbation, *coitus interruptus*, mental erethism, and tactile erotism, and last but not least to excessive copulative indulgence'. The author says that *ejaculatio præcox* is a result of this condition.

5. Paralytic impotence of copulation. This is mostly found in *tabes dorsalis* and in paresis, but it is also met with in grave forms of neurasthenia where the nervous elements of the entire organism are affected.

The author's lack of experience and knowledge of the subject is evident from his brief remarks on the treatment of these conditions. He says, 'The treatment of impotence of copulation is not difficult and does not require the great skill of an expert, except for the diagnosis. Certain tonics, hydrotherapeutics, massage of the prostate, and electricity, and especially the proper diet, or rather the mode of life of the patient and the conduct of his mate, will lead to a final recovery'.

D. B.



## APPLIED

C. Moxon. Religion in the Light of Psycho-Analysis. *Psychoanalytic Review*, 1921, Vol. VIII, p. 92.

An over-simplistic and not very sympathetic interpretation of religious, particularly Christian, beliefs in psycho-analytic terminology. E. J.

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W. H. R. Rivers. The Aims of Ethnology. *Psyche*, 1922, Vol. III, p. 118.

Forty years ago it was believed that mankind developed its cultures independently and Bastian's theory, that similarities in beliefs and customs of different people were due to some innate quality of the mind, was generally accepted. In defending the opposite view, that a succession of cultures spread over the world and were widely distributed, Rivers quotes Elliot Smith's anatomical researches on Egyptian mummies. In the third millennium B. C. there had been an invasion from the north of people with rounder heads of the Armenoid type, skulls of this type being found as far south as the Chatham Islands. From this Elliot Smith concluded that early man moved extensively about the earth. From his studies in Melanesia, Rivers was led to believe that the introduction of external culture among an indigenous people is greatly modified either along the lines of development or degeneration; this caused him to discard the concept of independent evolution. The introduction of new ideas among an isolated people leads to a definite process of evolution. In Melanesia, when this newly set up evolutionary process reaches a certain pitch, it comes to an end and is followed by a period of stagnation until some fresh external influence starts a new period of progress.

W. J. Perry discovered that the motive for man's early wandering was the search for objects required to satisfy human needs, material, æsthetic and religious. This wandering was found to be in relation to the distribution of megalithic monuments and Perry found evidence of these monuments in the form of dolmens in the East Indian Archipelago islands, resembling those in other parts of the world.

Elliot Smith believes that the original home of this culture was Egypt and from his anatomical researches on a mummy taken from the islands of Torres Straits, concluded that the method of mummification found in this case originally spread from Egypt. Rivers proceeds to support this view with other interesting details and concludes by considering the aims of ethnology. These are the formulation of laws governing the activities and fates of tribes and empires as well as supplying records of our own past on the psychological side. He states that the study of primitive man of to-day may help us to understand the ancient cultures which have effected our religious, ethical and social conditions. Rivers urges the needs of ethnology and points out that much valuable material is being lost by the rapid extinction of certain tribes. He advocates the need for research before it becomes too late.

Robert M. Riggall.

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G. Elliot Smith. *Ethnology and Psychology. Psyche*, 1922, Vol. III, p. 115.

A short but somewhat violent attack on psycho-analytic work in folklore. Freud, the author tells us, 'assumes certain instinctive modes of reaction and certain hereditarily transmitted impulses towards symbolisation, which are foreign alike to any serious psychologist's conception of instinct, or to the knowledge of the man in the street as to the origin of symbols' (Why—as is apparently implied—the man in the street should be regarded as an authority on symbols, though by definition an authority on nothing else, is not made clear). These claims, 'in themselves utterly preposterous' are 'bolstered up' with the help of the anthropology of Wundt and Frazer, both of whom are largely influenced by the teaching of Bastian and Tylor as to the independent origin of similar myths and customs in different parts of the world. This teaching however, we are told, is rapidly being undermined by the work of the ethnological school, which has been accumulating evidence to show that these similarities are due to the transmission by early migrations; myths, in particular, being 'due to the diffusion from one centre of an arbitrary tale which had a definite history differing vastly from that postulated by either Freud or Jung'.

Prof. Elliot Smith seems to imply that, in so far as the 'ethnological' view of the transmission of culture is correct, psycho-analytic interpretations of the elements of this culture necessarily become invalid. And yet it is surely clear that the psychological meaning of an element of culture cannot be explained entirely in terms of its history. For instance, even though we were perfectly acquainted with the external history of a story that had been used time after time by poets of different ages and places, this external history would never by itself show us wherein lay the perennial attractiveness of this theme for the poets and their readers. From the psychological point of view it is not sufficient to dismiss any tale as 'arbitrary', and it is most certainly not only justifiable but incumbent upon anthropologists to study the mental influences which have enabled certain elements of an extraneous culture to be adapted to and to survive among peoples for whom, as the ethnologists themselves point out, they are of no direct utility or significance in relation to the environment. J. C. F.

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F. C. Bartlett. *Some Experiments on the Reproduction of Folk-Stories. Folk-Lore*, 1920, Vol. XXXI, p. 30.

Two sets of experiments are described, the first dealing with repeated reproduction by the same individual, the second with the handing on of a tale by a number of different individuals in succession.

In the first set the principal factors at work are:

a) The influence of the various types of cue upon which the reproductions may depend, phraseology being especially important.



b) The tendency of a subject's own versions (determined as these are by his own attitude and point of view) to gain an increasingly important influence as time elapses.

c) The tendency of visual imagery to become more active the longer the interval preceding reproduction.

d) The tendency to intensify or exaggerate elements involving feeling and emotion.

e) The tendency to rationalize.

In the second set of experiments the most noteworthy factors are:

a) The tendency to omission

1. of the irrelevant;
2. of the unfamiliar;
3. of the unpleasant.

b) The tendency to transformation

1. in order to make the content seem more usual or less strange ('principle of familiarisation');
2. in order to make the content appear more reasonable (principle of rationalisation' [this including moralisation]);
3. under the influence of some dominating word, phrase or event ('principle of dominance')—affective factors being here of prime importance;
4. as a result of transposition, duplication or condensation.

Under b 3. The author calls attention to the fact that the objective trivial may often be subjectively significant, while in other cases the importance of the dominating influence may not even be recognised subjectively. He promises in a later more detailed communication to tell us more about these 'particularly important' cases, which should of course be of especial interest to the psychoanalyst, for whom indeed the whole subject of this paper is one of great significance.

J. C. F.

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F. C. Bartlett. Psychology in Relation to the Popular Story. *Folk-Lore*, 1920, Vol. XXXI, p. 264.

In this paper the author considers three methods of approach to the study of the folk tale:—first, the approach through the study of individual psychology (the work of Hermant and Riklin being considered and criticised in this connection); secondly, the approach through sociology. Emphasis is then laid on the importance of the third method of approach—that through social psychology—since the popular tale, being told to a number of people gathered together, must be such as to make an immediate appeal to a group of auditors and must at the same time be determined particularly by those impulses which come into operation when a man (in this case the narrator) becomes the centre of attention. As regards general factors, a general tendency towards phantasy arising in states of fatigue



or repose (Hermant) and a general tendency to 'wish-fulfilment' (Riklin) are important, though too vague to be of much service unless the details are studied in each case. In so far as folk tales are of necessity social phenomena, they tend to centre about social relationships: 'the fundamental impulses of impressionability [a tendency in virtue of which 'a man reacts readily to any expression—whether it be dominantly affective, conative or intellectual—of another'] superiority and inferiority, coming definitely and strongly into play in a social environment, exercise a general determination in the matter of the popular story.' The individual bodily appetites, needs and emotions also of course play an important part. As regards the story-teller himself, among the important impulses brought into operation are the tendencies to provoke laughter, to create astonishment and to secure dramatic effects. In addition it is necessary to take into consideration the mental processes involved in the reproduction and handing on of popular tales.

A reply to the author's criticisms of psycho-analytic work in folk-lore has already been published by Dr. G. Róheim in this *Journal*, Vol. III, p. 180.  
J. C. F.

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Carl Müller-Braunschweig. Psychoanalyse und Moral. *Geschlecht und Gesellschaft*, 1920, Vol. VII, p. 217.

It contains, in a form suitable for non-analysis, deductions concerning moral phenomena, through the conception of reaction-formation and sublimation, the narcissistic phase and the formation of the Ideal Ego, the identification with the influential persons in childhood, the sado-masochistic components, and phylogenetically, the derivation of the phenomena from the struggle between the father of the primaeval horde and his sons.

Author's Abstract.



## BOOK REVIEWS

*La Méthode Psychanalytique.* By Raymond de Saussure. (Libraire Payot & Cie. Lausanne, 1922, pp. 187.)

This is the first trustworthy book on psycho-analysis to be written in French, a fact on which we wish to congratulate the author. It would indeed be a book of high value in any language. It is written only for medical readers. The first chapter gives a general exposition of such matters as repression, condensation, displacement, sublimation, symbolism, etc. The next three are devoted to infantile sexuality, the psychology of dreams, and the parapraxias (slips of the tongue etc.) respectively. Chapters V and VIII deal with symptoms and technique in a quite adequate manner. Chapters VI and VII give the detailed account of the interpretation of a dream, the material being provided by Dr. Odier. We regret to say that, because of the material published in connection with this dream, the book has been forbidden in France. As so little good literature on psycho-analysis exists in French, and as this book is one of which any nation might well be proud, we can only express our regret at this unfortunate attitude, which can only redound to the discredit of our medical colleagues in France.

E. J.

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*Psychoanalysis, Its Theories and Practical Application, Third Edition Thoroughly Revised.* By A. A. Brill, Ph. B., M. D., Lecturer on Psychoanalysis and Abnormal Psychology, New York University. (W. B. Saunders Company, Philadelphia and London, 1922.)

Readers of the Second Edition of this book will require from the reviewer nothing more than an outline of the chapters which have been added.

In the chapter on Masturbation stress is laid on the harmful effects of the psychic conflicts associated with the habit, and the author states in reply to the well-known quack literature that 'masturbation does not exert a harmful influence on the physical health of normal persons' (p. 154). But it should be controlled, especially in the latent period when it may injure the capacity to sublimate on higher aims (p. 155). The relation to the castration complex is dealt with at some length.

The 'Studies in Paraphrenia' are a valuable addition to the book, though the case histories are regrettably sketchy and unconvincing, from the analytical



point of view. The reader should note that the author does not use Freud's definition of paraphrenia.

Homosexuality is discussed from non-analytical and then from analytical standpoints; this is perhaps the most up-to-date chapter in the book.

In the rest of the book there are, however, some difficult passages to clear up; eg., 'The third phase is the failure of the repression, the breaking through or the return of the repression. This breaking through results from the point of fixation and manifests a regression of the development of the libido up to this point' (p. 283). It is doubtful if beginners could understand what this means, and for others the book is not really necessary.

John Rickman.

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*Some Applications of Psycho-Analysis.* By Dr. Oskar Pfister. (Allen & Unwin, London, 1923, pp. 352. Price 16/—.)

We welcome yet another work by the indefatigable Pfister. The present one is a collection of half a dozen essays, the common feature of which resides in the application of psycho-analysis to other fields. The fields here considered are those of pictorial art, war, philosophy, ethics, child-life, and religion. In connection with the last-named of these Pfister writes some stimulating chapters on the novel topic of the necessity of psycho-analysis to missionaries.

As is well known, Pfister has done extremely useful work in the exposition of psycho-analysis. The present book, however, like several others of his, goes beyond this aim, and makes many valuable contributions to our knowledge. The most definite ones are those on the analysis of paintings, largely based on the actual analysis of a living painter in whom Pfister was able to make interesting investigations into the genesis and origin of his inspiration. The chapters on the relation of psycho-analysis to metaphysics and ethics are both thoughtful and stimulating and are well worthy of careful perusal by every psycho-analyst. On the subject of religion he seems to us, curiously enough, to be less helpful. Either he has not thought his way deeply enough into the subject, being indeed obviously much more interested in ethics than in theology, or else the present occasion did not seem to him a suitable one for a more searching examination of the subject. In this respect his work does not compare with that of Swisher.

It is a pity that the translation was not revised by someone conversant with the subject. We meet with numerous mistakes, such as the misquoting of Jung's 'Psychology of the Unconscious' as 'The Psychology of Subconscious Processes' (p. 181), of Rank and Sachs' book (p. 172), misspelling like Klage for Klages (p. 161), the curious circumlocution of 'medical men treating internal complaints' for 'physicians', etc. etc. In general, however, the translation is well written and reads easily.

E. J.

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*El Psicoanalisis.* By Honorio F. Delgado. (Sanmarti y Ca. Lima, 1919, pp. 58.)

The special feature of this book is an historic one. It is the first to be printed in Spanish on the subject of Psycho-Analysis. The author, who is Professor of Psychiatry in the University of Lima, Peru, has already written a number of papers on psycho-analysis in the *Revista de Psiquiatria*, of which he is the Editor, and elsewhere. The present volume gives a succinct and accurate presentation of the subject, more particularly from the psychopathological point of view. He does not yet seem to be perfectly clear about the relative position of Freud, Adler and Jung, but this is a matter on which he probably will not long remain in doubt.

E. J.

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*Psychoanalysis and Love.* By André Tridon, Member of 'The Medico-Legal Society of New York City', 'The Society for Forensic Medicine of New York City', and 'The International Association for Individual Psychology of Vienna, Austria'. (Bretano's Ltd., London.)

This is one of the last works of André Tridon. It has the same degree of merit as his other books, and though the reader can distinguish nothing of psycho-analysis in it and nothing of love, it would not be right to single out this book from the many like it on both subjects that he and others have lately written—and spare the rest.

The publisher's wrapper describes the book as 'An amazing dissection of the mightiest of Human Passions' and as containing 'Everything psycho-analysis has laid bare about love. These assertions are contradicted by any chance quotations:

'*Fetishes may be of a non-physical kind.* A profession may be a fetish, and so can a mental attitude, in short, anything which in childhood may have been considered as a source of safety, comfort, egotistical gratification, etc.' (p. 24).

'A glance at a human body enables one to determine as accurately as an autopsy would, the size of a person's thyroid, adrenals, etc.'

'As the development of these glands corresponds to the social and sexual behaviour of the individual, a review of the various bodily fetishes from the endocrinological point of view will be helpful to the average reader' (p. 227).

'*Sublimation.* Endocrinology strikes now the last blow at those theories, one of which by the way, was Freud's romantic hypothesis of the 'sublimation'.'

'Freud believed that sexual energy could be diverted towards social ends of greater value and non-sexual in character. This is scientifically absurd, as it disregards the dualism of glandular secretions. The outward secretions cannot be 'saved' and the inner secretions which are beyond our control flow directly into the blood stream' (p. 267).

As the author is no longer with us we must receive these unusual views in silence.

John Rickman.

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*Graves E. Fúteis.* By Medeiros E. Albuquerque. (Livraria Editora Leite Ribeiro, Ruas Béthencourt da Silva, Rio de Janeiro, 1922, pp. 291.)

A Volume of Essays on serious and non-serious topics, such as 'The American Peril', 'The Evolution of Dancing', 'Longevity', 'An International Language', etc. which includes also a chapter of forty pages on Psycho-Analysis. The Essay, which is quite a serious exposition, is chiefly note-worthy as containing the first exposition of Freudian ideas in the Portuguese tongue. E. J.

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*The Psychology of the Criminal.* By M. Hamblin Smith, M. D. (Methuen & Co., London, 1922, pp. 182. Price 6/—.)

Dr. Hamblin Smith may justly be called the leading medical criminologist in England, and his pioneering work in the Birmingham courts and prisons is attracting wide attention among those concerned with prison reform. It is a matter for congratulation that a man of such distinction in his special field should be perspicacious and courageous enough to recognise the fundamental importance of psycho-analysis for his work.

This excellent volume, small though it is, gives the gist of the scientific attitude that some workers are trying to introduce into a neglected and obscure field. The author is perhaps more concerned with practical penology than with criminology proper, but he nevertheless lays due stress on the importance of diagnosis before treatment, and the greater part of the book is taken up with this aspect. After stating the problems involved, and giving a succinct account of the various theories both of the criminal and of punishment, he provides an excellent practical description of the various methods available for investigating the material, from physical examination to the modern modifications of the Binet test. Nearly half the book is taken up with very a readable and trustworthy account of psycho-analysis, and he counters with great insight the objections that have been raised to it. He proclaims himself a thorough-going adherent.

One example will be given of his insight. Instead of discussing at length the various divergences of Jung, he goes straight to the point by saying that the difference between Freud and Jung is that the former is a determinist, the latter not, so that there is no way of reconciling the two views. 'Either a man accepts the doctrine of psychical determinism, or he does not. Argument on the subject is probably quite useless.' We agree with him that this is a central difference between Jung and psycho-analysts, one from which most of the detailed divergences can be derived. E. J.

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*Algunos Aspectos de la Psicología del Niño.* By Honorio F. Delgado. (Casa Editora Imprenta la Opinion Nacional, Lima, Peru, 1922, pp. 84.)

In this brochure, on 'Some Aspects of the Psychology of the Child', Professor Delgado, whose indefatigable activities in spreading a knowledge of psycho-analysis



in Spanish-speaking countries is well known, takes the occasion to apply its teachings to the psychology of child-life. After a general chapter on the study of the child's mind, two are devoted to the genetic significance of infantile experience and the formation of personality and character respectively. Then follows one on psycho-analysis in the school, about which the author appears to be optimistic. He asks for a special branch of the medical service to be trained in what he terms 'Psycho-pedanalysis' (*psicopedanálisis*). In the last chapter a philosophy of life is sketched on the basis of individual psychology. E. J.

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*Signs of Sanity and the Principles of Mental Hygiene.* By Stewart Paton, M. D. (Charles Scribner's Sons, New York and London, 1922, pp. 235. Price 7/6 nett.)

There is no preface to this book, but criticism is somewhat disarmed by the publishers' note on the paper cover, which starts with 'This book is intended, not for the scientific man, but for the general reader'. Scientific men, especially scientific physicians, are seldom at their best when they address the 'general reader' and this may account for the fact that Dr. Paton, who used to be known as a scientific physician, rather falls from grace in his most recent contribution to literature.

Just as in former days much was made of the art of Logic, intended to teach us how we ought to think without regard to how we do think, so the object of Dr. Paton's book is to tell us how to 'direct our actions intelligently', taking little or no notice of the unconscious forces which compel us to act otherwise.

It seems rather paradoxical that the author should immediately proceed to support the doctrine of heredity, implying trends which presumably no amount of intelligent action could surmount. He gives the charts of a family of which many were clever shipdesigners and another of a family of educationists. Most hereditarians would surely regard it as an extension of their point of view to suppose that such interests could be acquired pre-natally.

Then comes a chapter in support of the long exploded myth 'Mens sana in corpore sano'. We have all met insane people in perfect physical health and history records many instances of great thinkers who suffered from chronic physical disease. Indeed so strong is the author's conviction that the body controls the mind that he regards a 'stable emotional condition' as dependent upon a well regulated endocrine secretion and says nothing about endocrine secretion being influenced by emotion.

But Dr. Paton is not really so materialistic as this chapter would lead us to suppose. He goes on to discuss soundness of mind from a purely psychological standpoint. This is the best part of the book. In places the matter is distinctly Freudian and some notice is taken of unconscious motives. The author writes about logical thinking, complexes and conflicts. He recognizes hallucinations and day dreams to be the fulfilment of unconscious wishes. 'Belief is a desired



emotion.' 'He took refuge in wishful thoughts.' Projection is described, but not mentioned by that name. Yet there is not a word of acknowledgment to or appreciation of Professor Freud or the psycho-analytical school in the whole book. Dr. Paton is indeed sceptical about psycho-analysis being capable of curing a habit and his attitude towards it is indicated by the sentence:—'Psycho-analysis is an effort to keep alive the old myth concerning the independence of body and mind.' Incidentally 'stage-fright' is explained as an inherited primitive uncivilized tendency to run away.

The book ends with a chapter on the principles of mental hygiene. These are briefly (1) To face life as it is—not as it might become, (2) Periodical medical examination to put errors right, (3) Properly directed education, (4) To face critical activities squarely, especially primitive instinctive activities, (5) To cultivate good mental habits, positive and negative, (6) To organize activities rather than prohibitions (strong criticism is raised against the latter-day prohibition of alcohol in America). Here, as elsewhere, the author takes no account of the unconscious forces which *prevent* people from facing the activities of life squarely and cultivating good mental habits; and patients suffering from fears, for example, will not give a 'thank-you' to Dr. Paton for his principles of mental hygiene.

Nevertheless, the book is pleasing to read and contains a great deal of sound common sense on the conscious level.

W. H. R. Stoddart.

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*Die hypnotische Heilweise und ihre Technik. Eine theoretische und praktische Einführung in die Hypno- und Suggestionstherapie nebst einer vergleichenden Darstellung der Freud'schen Psychoanalyse.* By Dr. Max Levy-Suhl. (Verlag von Ferdinand Enke, Stuttgart, 1922, pp. 146.)

Had this book appeared twenty-five years ago—and from its contents there is absolutely no reason why it should not have—it could have been called as excellent a text-book of the subject as it was then possible to write. To-day, however, it is hard not to be somewhat more exacting in one's expectations.

In favour of the book it may be said that it is an excellently comprehensive and well-arranged description of hypnotism and its phenomena. But beyond this there is little to say. It is written in a conscientious, but heavy manner. As soon as any question of theory occurs, the author is content with the most superficial circumlocution; in his final summing up of the psychology of suggestion, for instance, he concludes that suggestion is a special form of 'Psychogenie'. The Freud-Ferenczi theory of suggestion is not mentioned, nor is the word 'Übertragung'.

In one chapter a brief account is given of psycho-analysis. No serious objection can be taken to it, though certainly no psycho-analyst would have presented the subject in the way here done. The author's attitude is one of respect and even admiration, modified with considerable caution. He naturally maintains that



hypnotism still has a considerable field, and points out the drawbacks of psycho-analysis. He is not unfair in stating these, and there is only one of his statements that we would comment on. Believing that neurotic symptoms often come from the natural sufferings of life, such as death of an only child, etc., and grossly neglecting the importance of the unconscious in this connection, he says that psycho-analysis is often powerless to help in such situations. He greatly underestimates the power of psycho-analysis in such cases as he here indicates, for experience shews that neurosis results from such suffering only under special conditions, which can be radically modified by psycho-analysis. E. J.

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*The Constitutional Factors in Dementia Praecox.* By Nolen D. C. Lewis, M. D. (Nervous and Mental Disease Publishing Company, New York and Washington, 1923, pp. 134. Price 3 \$.)

This work is well placed among the classics of the 'Nervous and Mental Disease Monograph Series', of which it is No. 35. It embodies the results of an extensive research into the morbid anatomy of Dementia Praecox, excluding Dementia Paranoides for reasons which the author will explain in future publications.

From a study of 631 autopsies on cases of Dementia Praecox, selected from a total of 4800 mental cases, the author shows that the heart and circulatory system are undeveloped in this disease. For example, in 75.5% of the cases of Dementia Praecox the heart was below average weight, the nearest approach to this proportion in other insanities being 59.1% in General Paralysis; but it would appear that the heart is below average weight in all the insanities. In Dementia Praecox, however, even the lumen of the aorta is strikingly small and its walls are revealed by the microscope to be thinner than normal.

The author naturally sought an explanation of his discovery by examining the endocrine glands. This he did thoroughly in 22 of his cases and he found histopathological changes (aplasies, atrophies, scleroses and patchy hyperplasias), not only in the gonads as Sir Frederick Mott has described, but also in the thyroid, adrenals and (in 6 of the cases) the pituitary. These changes 'are as universally present as are the characteristic mental symptoms in the clinical picture of a case'. They 'do not depend on age, duration of psychosis or the association of physical disease'. Dr. Lewis's considered conclusion is that the function of the glands has suffered during the development of the personality. From this and other passages in the book we gather that the author is willing to accept the view that Dementia Praecox is of purely psychical origin and that the morbid anatomical features he has discovered are not primary, but secondary to mental factors.

W. H. R. Stoddart.

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*Handbook for Mental Nurses* (Seventh Edition). (Bailliere, Tindall & Cox, 1923, pp. XIV, 640. Price 6/- net.)

This is the official Handbook issued by the Medico-Psychological Association of Great Britain and Ireland for attendants on the Insane. All forms of psychotherapy are described quite well, as are repression and the 'unconscious mind'. The writer of this part is evidently puzzled about the meaning of the term 'sub-conscious' and rightly so, for this word is now rarely used, and we recommend its deletion in the next edition.

The Section on Mental Deficiency, consisting of sixty-eight pages by Dr. Sherlock, is excellent. We are glad to say that the present edition of this work, which has been almost entirely re-written, is a tremendous advance on its predecessors, and we shall have much reason to be proud of the mental nurses in our country if and when they understand it all.

W. H. B. Stoddart.

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*The Psychology of Day Dreams.* By Dr. J. Varendonck, formerly Lecturer in the Pedological Faculty of Brussels (George Allen & Unwin Ltd., London; the Macmillan Company, New York, 1921, pp. 367. Price 18/-)

This well-known book is devoted to a subject which has hitherto received but little attention either from the psycho-analyst or from the academic psychologist, and for this reason, if for no other, will probably occupy a significant place in the history of psychology as a pioneer work in a field of much interest and importance. It is a study of the author's own day dreams and mind-wanderings, for the observation of which he has through practice acquired a special dexterity and has to some extent developed a special technique. It is a book which (partly perhaps because of the method of presentation adopted) is difficult to review or summarise in a limited space, and no attempt will therefore be made here to deal with the 'series of important discoveries' in which, according to Prof. Freud (who contributes a preface) the author's labours have resulted.

We will only say that the author believes that, besides possessing a cathartic function which they have in common with night dreams, day dreams are also of use in the service of adaptation to reality. Thus there are recorded 'a good number of instances of assistance which our conscious self gets from our affective thinking: it prepares its plans for the future, composes the text of letters to be written, devises means and arguments for prospective discussions, warns me that I am in the wrong train, that I should not miss an appointment, puts forgotten memories at my disposal at the very moment that I want them most—facts which . . . hint at an unconscious ego that watches over our safety when our waking thoughts are busy elsewhere'. 'Like nocturnal dreams, day dreams betray preoccupations with unsolved problems, harassing cares, or overwhelming impressions which require accomodation, only their language is not as sybilline as that of their unconscious correspondents. Moreover, their end-representation is often of a



more immediate and topical character. But they all strive toward the future; they all seem to prepare some accommodation, to obtain some prospective advantage for the ego; in fine, they are attempts at adaptation: such is their biological meaning. They complete the functions of consciousness without our mental alertness.'

Whatever may be the ultimate judgment concerning the value of the particular conclusions here advanced, there cannot be the slightest doubt that the author deserves to be congratulated on being the first to attempt a systematic study of phenomena which may ultimately prove of great theoretical significance as constituting an intermediate stage between fully directed thinking on the one hand and the more purely autistic products of night dreams and insanity upon the other.

J. C. F.

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*Remembering and Forgetting.* By T. H. Pear, M. A., B. Sc., Professor of Psychology in the University of Manchester. (Methuen & Co. Ltd. London, 1922, pp. XII, 142. Price 6/-)

It is not very long ago since a distinguished academic psychologist remarked to the present writer that his life (*qua* psychologist) had scarcely been worth living since he had taken up the study of psycho-analysis. This candid avowal on the part of a scholar of exceptionally open mind and widespread interests expresses a worried mental condition from which he is not the only one to suffer, but which is in all probability shared by many of his broader-minded colleagues. Psycho-analysis is far too strong and living a movement in psychology to be neglected with impunity (even by those who might otherwise be tempted to adopt this ostrich-like method of seeking temporary peace of mind); on the other hand its relations to the general body of academic and experimental psychology are still in many respects far from clear, and the paths by which we may hope eventually to pass easily from one body of doctrine to the other are at present among the most dark and dangerous places that have to be trodden by those whose task it is to expound psychology as a whole. Prof. Pear in this book attempts the hazardous but important task of following up these paths a little farther in one or two directions than has yet been done; and he attempts it with such a charming combination of confidence, clear-headedness, grace and modesty that all will wish him well and all will be interested in following his course, whatever may be their ultimate opinion as to the outcome of his efforts.

The two chief novelties that Prof. Pear has here introduced into the treatment of memory are, first, the recognition that forgetting presents problems that are at least as interesting and important as those of remembering, and, secondly, the inclusion of a study of dreams. In both cases it is the influence of psycho-analysis that has brought about the change. 'To-day', says Prof. Pear, confidently enough, with regard to his second innovation, 'nobody who includes



dreams among the phenomena of remembering feels called upon to offer any explanation of his action. But a few years ago there would have been many to object that dreams, the formless, meaningless, mental results of stray nervous currents coursing through the brain, were no more to be included among the orderly respectable recollections of mankind than is the result of shying handfulls of shot at the strings of a piano to be likened to a symphony. Nowadays, for many, the psycho-analysts have changed all that.' In spite however of this bold apologia, it is probable that a good many readers will feel that the large amount of space devoted to dreams (some 68 pages out of 236 pages of text) somewhat destroys the unitary character of the book, especially as the treatment of dreams is very far from being confined to what is strictly necessary for considering the relation of dreams to memory. In this respect the book obviously suffers from being a compilation of papers written at different times and from somewhat different points of view. But here, as elsewhere, Prof. Pear disarms criticism by saying 'In no sense is this a text-book upon the subject of memory. It has been written in the hope that it may serve as a guide-book to some of Memory's most interesting facts; helping the uninitiated to find their way through, and pointing out attractive items in a vast collection which has not yet been satisfactorily arranged or labelled. Like other guide-books, this one will not escape the criticism that the selection of its contents reflects too often the writer's own interests and prejudices'.

The most serious objection that can be raised against the present treatment of dreams and also perhaps against the other portions of the book that deal with psycho-analytic subjects, is that the reader will almost certainly fail to carry away an adequate conception of the importance of regressive, infantile and sexual factors—in other words of the chief conative characteristics of the Unconscious, as revealed by psycho-analysis. Prof. Pear scarcely penetrates into the real abysses of the *Tiefenpsychologie*, and to this extent shirks some of the most difficult problems that are involved in the acceptance and location of psycho-analytic findings into general psychology. But here too it is difficult or impossible to grumble at Prof. Pear. The charm and skill with which he treats the more superficial layers makes us forgive (perhaps all too willingly) his inadequate dragging of the depths. It is all the more necessary however for the reader to bear in mind Prof. Pear's own statements of the limitations of the book, lest, lulled into a sense of security by the author's delightful guidance, he should imagine that he has 'done' the whole of the Unconscious and found it perfectly respectable. To this extent Prof. Pear's book is not entirely free from that dangerous tendency, exhibited in a good many recent volumes, of attempting to provide a Psycho-analysis without Tears.

The most constructive and valuable chapter in the book is that devoted to 'How we forget'. After a lucid account of the evidence at present available from various sources, the following classification of forgotten experiences is suggested.



1. Embodied (a) Apparently insignificant; (b) Significant, but completely congruous with the personality.

2. Exiled.

3. Superseded.

I (a) embraces the apparently insignificant memories, the emotional tone of which is not intense. 'In the present state of our knowledge we seem to have no alternative but to believe that forgetting of this class of experience may conceivably be due to physiological decay, to repression or to the combined action of these agencies.'

'Type I (b) comprises experiences distinguishable, at least in degree, from I (a), in that though they had a significance—albeit not a very deep one—for the individual there is no great tendency for them subsequently to arise in consciousness as independent recollections because of their complete affective congruity with the general tenor of his life.'

Type 2 corresponds to the 'repressed' experiences of the psycho-analysts.

Type 3 represents a species of forgotten experience which Prof. Pear considers to have been somewhat neglected by psychologists, 'having fallen between two stools; that of the experimental psychologists and the psycho-analysts respectively'. The meaning which he attaches to this class is nearly that of Tennyson when he wrote:

'That men may rise on stepping-stones  
Of their dead selves to higher things.'

These experiences have been 'sloughed off', have become obsolete; 'we have done with the chapter or paragraph of our past life which they represent'. Prof. Pear thinks that the disappearance of such experiences may, like that of the memories of Type 2, also *perhaps* be due to repression, and his examples, all of which are of a nature to arouse some degree of displeasure in the recollector, seem to strengthen this suggestion. Thus, with a view to distinguishing between his Types 2 and 3, he bids the reader 'compare his attitude towards a receptacle containing decaying animal matter with that towards his waste-paper basket, if it still contains letters answered and done with days ago'. Surely the similarities here are—to the psycho-analyst at any rate—quite as suggestive as the differences! Again, as examples of Type 3 he instances 'the daily paper from last week, read and discarded, which should have been and was not removed from our newspaper rack, the torn and faded finery of a past carnival; only by getting rid of such clutter can we progress: we bear them no ill-will, but they now arouse in us no desire, except for their removal'. Whatever the explanation applicable to such cases however, psycho-analysts will agree with Prof. Pear that 'the circumstances under which such memories remain out of consciousness and, when they enter it, make such a short stay, deserve further examination'. It may perhaps be true also that 'for such investigations the most favourable material is not likely to be afforded by the complex-ridden personalities who form the majority of the medical psychologist's patients'.



Another interesting chapter with which it is impossible to deal here treats of 'The Intellectual Respectability of Muscular Skill'. In this Prof. Pear treats of the importance of kinaesthesia in mental life with especial reference to sports, art and industry. There are also short chapters on Synaesthesia and Number Forms containing a few interesting additions to our information on these subjects. In general it may be said with confidence that the book will be a source of pleasure to all its readers and of profit to very many. J. C. F.

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*Language. Its Nature, Development and Origin.* By Prof. Otto Jespersen. (Allen & Unwin, London, 1922, pp. 448. Price 18/-)

This is recognised to be one of the most important books ever written on the subject. We shall not pretend to review it from a philological point of view, and can only briefly indicate its general scope. The first quarter of the book is taken up with a highly interesting, though extremely detailed, account of the development of philology as a science; it must be one of the most comprehensive historical reviews of this kind available. The second part, entitled 'The Child', gives a similarly detailed account of the development of speech in the child from every aspect (enunciation, grammar, vocabulary, peculiarities of child speech, etc.), and also discusses the cognate topic of the part played by the child itself in the development or modification of language; a rather negative attitude is taken up on the latter point. The third part, 'The Individual and the World', deals with the relation between different languages, includes a comprehensive discussion of the causes of change in language, and devotes a special chapter to the part played by woman. The fourth part is concerned with the Development of Language, its progress and decay, the origin of speech in general, etc. The book is the more remarkable for having been written in English by a foreigner, the author being Professor at the University of Copenhagen; he possesses a faultless mastery of English, and most of his illustrations even are taken from English.

As may be imagined, the book is replete with material of psycho-analytical interest, and we will mention one or two instances of this. Astonishing examples are given of the radiation of meaning in early childhood, which make more intelligible the 'far-fetched' associations and symbolisms we are accustomed to meet with in the unconscious. Thus (p. 115) a child of eighteen months on being shewn the drawing of a pig used the same word to designate (1) a pig, (2) the act of drawing a pig, (3) and writing in general. Again, the frequency with which children regard opposites as identical (e. g. 'hot' and 'cold') reminds us of the same phenomenon in the unconscious and also in language itself; as an instance of the latter the author quotes (p. 120) the Gothic word cognate with 'yesterday', *gistradagis*, which means 'to-morrow'.

The author's views on the question why labials (p, b, m) are such early sounds with children are as follows: 'The explanation has been given that the child



can see the working of his mother's lips in these sounds and therefore imitates her movements. This implies far too much conscious thought on the part of the baby, who utters his 'ma' or 'mo' before he begins to imitate anything said to him by his surroundings. Moreover, it has been pointed out that the child's attention is hardly ever given to its mother's mouth, but is steadily fixed on her eyes. The real reason is probably that the labial muscles used to produce *b* or *m* are the same that the baby has exercised in sucking the breast or the bottle' (p. 105).

On the vexed question of the ultimate origin of speech the author shews great psychological insight. He protests against primitive man being measured by the same sober and intellectualistic standards as man of to-day. 'Although we now regard the communication of thought as the main object of speaking, there is no reason for thinking that this has always been the case; it is perfectly possible that speech has developed from something which had no other purpose than that of exercising the muscles of the mouth and throat and of amusing oneself and others by the production of pleasant or possibly only strange sounds' (p. 437). Further, on specifying the emotions in which speech was first generated he unhesitatingly attributes the essential part to love. 'In primitive speech I hear the laughing cries of exultation when lads and lasses vied with one another to attract the attention of the other sex, when everybody sang his merriest and danced his bravest to lure a pair of eyes to throw admiring glances in his direction. Language was born in the courting days of mankind; the first utterances of speech I fancy to myself like something between the nightly love-lyrics of puss upon the tiles and the melodious love-songs of the nightingale' (p. 434). E. J.

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*The Foundations of Character.* By Alexander F. Shand M. A. (Macmillan & Co. London, Second Edition, 1920, pp. 578. Price 20/- net.)

The somewhat comprehensive and challenging title of this volume is apt to excite expectations which, in the cases of readers versed in psycho-analytic contributions to Characterology, are far from being fulfilled. Here will be found an erudite and detailed discussion of character manifestations, from the descriptive and classificatory standpoint, which is still the main preoccupation of most general psychologists. From this point of view Mr. Shand's treatise has a generally recognised importance; but its value as a current contribution to characterological research is impaired, not only by his adherence to this older point of view, but even more by his failure to take into account, or even acknowledge the existence of, those far-reaching contributions to Characterology which are perhaps the most striking results of psycho-analytic investigation.

Nowhere in these pages is the name of Freud mentioned, and this omission is rendered even more pointed by citations from psychopathologists like Kraepelin, who have made no important contributions to characterology, yet are quoted,



curiously enough, *à propos* of the relationship between sorrow and melancholy, which is the theme of one of Freud's most penetrating researches into the structure of the Ego.

Mr. Shand's orientation in the genetic aspects of his subject is revealed by the following admission (p. 128). 'We vaguely surmise that our character develops as we grow up, and that at a certain age it is set and its chief characteristics defined.' There is surely no longer any need for such vagueness in a modern treatise on character: it has long since been replaced elsewhere by a definite collection of data.

Mr. Shand's 'Law of organization', which he elaborates into an ascending scale of superimposed 'systems' of impulses, emotions and sentiments, really refers to the vicissitudes of Ego-development; but we miss any reference to the dynamics of conflict, the processes of repression and sublimatory displacement, the introjection of early parental influences, the subsequent rôle of the Ego-Ideal, in short to all those important and intricate dynamic factors in the development of personality which psycho-analysis has brought to light.

Moreover the term 'sentiment' is seen to embrace mental dispositions which psycho-analysts find it both theoretically and practically useful to distinguish. Thus from one point of view, a sentiment is clearly a conscious facet of the Ego-Ideal, but it also includes the conscious manifestations of a 'complex', both as representing a repressed infantile interest (sentiment of avarice) and as expressing a reaction-formation on the part of the Ego against such an interest (sentiment of disgust). A sentiment is also, as in the case of 'desire for knowledge', a sublimation of an infantile trend. Mr. Shand's position with regard to the psychogenesis of such sentiments is best indicated by his acceptance of Preyer's explanation of the violent food antipathies of children as due to a largely developed capacity in discrimination of taste and smell, by his own derivation of the 'desire for knowledge' from the child's impulse to solve a doubt, and above all, by the absence of all references to the paramount influence on character formation of anal-erotism. Only once does the author allude to the existence of recognised sources of character traits other than those he discusses. After deriving love of cruelty from the interaction of anger and fear, he adds in a footnote (p. 270): 'There is another recognised source of cruelty in the sexual instinct which cannot be considered here.' He does not give his reasons, but they would probably throw considerable light on his failure to come to grips with the deeper problems of psychogenesis. That it is not due to ignorance is revealed by the fact that this is a second edition of Mr. Shand's work; a psycho-analytical criticism of the first edition was published some years ago (by Dr. Ernest Jones), but Mr. Shand has chosen to ignore the existence of psycho-analysis.

James Glover.



*Love. A Treatise on the Science of Sex-Attraction.* By Bernard S. Talmey, M.D. (Practitioners Publishing Company, New York, 1919, pp. 438.)

A conventional account of sexuality with a strong ethical trend interspersed with descriptive statements. No account is taken of the contributions made by psycho-analysis to the subject. E. J.

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*Essais de Folklore Biblique.* By P. Saintyves. (Librairie Critique, Paris, 1923, pp. 483. Price 20 frs.)

It is inevitable to compare this work, by the well-known French folklorist, with that on the same subject now being issued by Sir James Frazer. The methodological approach is similar in both, that of social and comparative psychology in contradistinction to the ethnological one now rather more in favour, and both are based on stupendous learning. But while the English work is an attempt to deal comprehensively with all, or at least most, of the folk-lore elements in the Old and New Testaments, the French one is content to select nine typical themes, which are then dissected in endless detail. Among these may be mentioned the blooming of Aaron's rod, the water gushing from the rock at the blow from Moses' rod, town towers and the fall of Jericho, and various miracles such as the walking on the water, multiplication of the loaves, the changing of the water into wine, etc.

Such a work is of course of immense value to the psycho-analyst on account of the extensive material it contains. It must be said, however, that in the treatment of the various themes there is no indication that the author has ever heard of the revolutionary discoveries of modern clinical psychology. Several of the themes have been dealt with by psycho-analysts, but not the slightest reference is given to any work on psycho-analysis. E. J.



# BULLETIN OF THE INTERNATIONAL PSYCHO-ANALYTICAL ASSOCIATION

EDITED BY

DR. K. ABRAHAM, SECRETARY TO THE ASSOCIATION

## EDITORIAL ANNOUNCEMENT

The Reports furnished by the various branch societies of the Association and the arranging of them in the form of a Bulletin require thorough re-organization. The two Official Organs of the Association (*Zeitschrift* and *Journal*) have not hitherto kept level with each other in the publication of the Reports. An attempt is being made to alter this state of things; so far as is possible the Reports will correspond in the two organs. At present they are brought up to the end of the year 1922, in so far, at least, as the European Societies are concerned.

In order that this simultaneous publication may be effected, the Editor takes this opportunity among others of requesting the Secretaries to send in their Reports *punctually*. The Report for the first quarter of the year should be sent to me (at Berlin-Grunewald, Bismarckallee 14) before the end of April and that for the second quarter before the end of July; all Reports to be sent *in duplicate*. Special attention is called to the fact that herewith all previous directions and arrangements are cancelled.

Without prescribing any definite formula the next aim of the Editor will be to attain some degree of uniformity in the various Reports. Up to the present certain Societies have sent in merely the titles of papers read, without any notes on their contents. Others again have furnished such copious abstracts that if all the Societies followed their example the space allotted for publication would be greatly exceeded. The Editor will therefore shortly advise the Secretaries of some suggestions which should enable them to take a middle course between these two extremes.

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## REPORT OF THE INTERNATIONAL PSYCHO-ANALYTICAL CONGRESS IN BERLIN

SEPTEMBER 25—27, 1922

The programme of this year's Congress, which was presided over by Dr. Ernest Jones, London, and took place at the end of September in Berlin, occupied three very full days of work. On the evening preceding the opening of the Congress,



Sept. 24, those who came to take part in it were unofficially received and warmly welcomed by the Berlin Psycho-Analytical Society at the hall (Kurfürstenstrasse 115/16) where the meetings were to be held.<sup>1</sup>

On the following day Dr. Ernest Jones as President opened the scientific proceedings with a short address. The arrangement of the programme of papers to be delivered, which included a great mass of material, calls for special commendation. This programme, with the speakers' own reports of their papers, in so far as these notes have reached us, is appended here.

*Programme of Papers*

*Monday, Sept. 25, 1922, Morning*

*Dr. Ernest Jones in the Chair*

Dr. S. Ferenczi, Budapest: Attempt to formulate a Genital Theory.

Psycho-analytic observations upon cases of impotence in men afford a certain insight into the components of the genital function which are normally intensified to serve reproduction. Beside the 'urethral' form of the disturbance of this function (ejaculatio preacox), isolated by Abraham, the present writer distinguishes an 'anal' impotence, the tendencies of which are mainly retardatory (ejaculatio retardata, aspermia). These two disturbances in innervation (which are, moreover, invariably accompanied by a corresponding psychic superstructure) often occur side by side or alternately. The latter form in particular suggested to the writer the hypothesis that even the *normal* process of ejaculation is to be conceived of as the final process of a delicate, and therefore imperceptible, interaction of urethral and anal innervations, the former promoting secretion and the latter inhibiting it. The movement to and fro of the process of friction might also be due to similar alternating anal and urethral tendencies (immission = urethral; retraction = anal). Accordingly, the pathological changes in ejaculation would be consequent upon the disturbances of this delicate interaction by a degree of, as it were atactic, encroachment on the part of the inhibiting or promoting innervation. Analogy with stammering upon vowels and consonants and description of impotence as 'genital stammering'. Suitability of the penis to combine anal and urethral instinctual activities on account of the embryological origin of

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<sup>1</sup> Two hundred and fifty-six persons took part in the Congress, a hundred and twelve of whom belonged to the International Psycho-Analytical Association. Individual countries (towns) were represented as follows: America 11, Belgium 3, Berlin 91, Germany 29, England 31, Holland 9, India 2, Italy 4, Japan 1, Paris 1, Riga 2, Switzerland 20, Czecho-Slovakia 1, Ukraine 1, Hungary 22, Vienna 28.

Dr. Honorio F. Delgado (Lima) was sent as the official representative of the Government of Peru, but, owing to a delay in the arrival of his ship, he reached Berlin too late.



this organ from the urethro-anal cloaca. The writer terms such an amalgamation of urethral and anal auto-erotism *amphimixis*, and conjectures that the evolution of the genital system from originally separate erotisms, according to Freud's theory of sex, is to be traced back to such amphimictic processes. This amphimixis of anal and urethral erotism appears to have existed before the primacy of the genital zone was established. In the course of the development of the child, a balance is struck between the instinctual regulation of the intestinal function (originally mainly retardatory) and that of the bladder (mainly ejaculatory), for a partial interchange of the mechanisms of innervation takes place between bladder and intestine (shifting of some of the anal quality to the bladder and some of the urethral quality to the intestine). Metapsychological and physiological possibility of such a 'displacement of qualities' (as opposed to the displacement, hitherto assumed to be exclusively confined to quantities, in the psycho-physiological mechanism). Thus, as the primacy of the genital zone is evolved, it finds an urethro-anal amphimixis already existing. Other examples of amphimictic blending of erotisms ('summation of pleasures'): combination of oral, nasal, anal erotisms, skin erotisms, scopophilia, sadism, masochism and so forth. Observations upon children. Examples of the 'displacement of erotic qualities' (shifting of clitoris erotism to the vagina and of erectibility to the nostrils, the nipples etc.) Amphimixis is probably also the physiological prototype of the psychic fact of the various *synæsthesias*. Description of the whole genital act as an amphimictic process. Abbreviated repetition of the course of sexual evolution in each single act of coitus. The genital organ as the common reservoir of all auto-erotisms relieves the rest of the organism of libido and renders it more capable of useful activities (increase in the capacity for ontogenetic and phylogenetic adaptation). The development of special sexual organs in the higher animals is probably a preliminary to a higher phase of intelligence. 'Processes of identification' in coitus: (1) through the preparatory activities (*Brückenbildungen*) (kissing, embracing, immissio penis) the pair identify themselves with one another (mutual introjection); (2) identification of the penis with the whole body (the whole 'ego') of the man; (3) identification of the penis with the fluid ejaculated. The result of these processes is an hallucinatory, symbolic and actual regression to the *prenatal situation* (accomplished *actually* by the male sex-cells only). Procreation as a successful compromise between the ego-tendencies and this tendency towards regression; from the point of view of the ego, this is simply liberation from a troublesome tension and the emission of the bodily products causing the tension: from the point of view of the libido, it is regression to the intra-uterine situation. The latter explains *biologically* the universal validity of the *Oedipus wish*. Connection of the evolution of the function of procreation with the last great geological catastrophe: the drying-up of the sea. This catastrophe is repeated ontogenetically at every birth and coitus reverses it in an hallucinatory, symbolic and also partly actual fashion.



Dr. E. Simmel, Berlin: Psycho-analytic Considerations concerning the Origin and Progress of Disease.

Our experience with cases has given us insight into the successive phases of the pregenital evolution of the ego-libido. A comparison of the knowledge thus gained with clinical observations goes to justify the view, already enunciated in other quarters, that there is an identity of physiopathological and psychopathological processes. Every disease, not only neurosis, is a social disturbance. There is a direct line of connection from the individual cell in the community of cells which we call the 'human being' to the individual cell in the organism of human society.

Dr. Felix Deutsch, Vienna: On the Formation of Conversion Symptoms.

The lecturer sought to demonstrate that the term 'conversion symptom', coined by Freud to denote the phenomenon of the formation of somatic symptoms from repressed affects, admits of an extended application to various symptoms in organic diseases.

Before a conversion symptom can make its appearance, a minutely detailed preparation not only in the psychic, but also in the organic, sphere is necessary. Frequently, the changes in the organ involved in the conversion take place quite unnoticed and it is therefore difficult, or actually impossible, to investigate them in their initial stages. For this reason they are often overlooked. When, as occasionally happens, they are discovered, they serve to prove (as was plainly illustrated by an example quoted) that the transformation from the psychical into the organic is by no means a sudden one and that the transition is not made abruptly, at a single bound, as it were. To prove this is to take from the process of conversion something of its mysterious character. The attempt to give a complete explanation of this process leads us into the realm of metabiology, where psychical and physical meet, and such an attempt is hopeful only if it takes as its starting-point the simplest cell-processes. Our as yet imperfect knowledge of the simplest biological processes imposes certain limits upon this undertaking, which at present can only be attacked from the standpoint of speculation.

Dr. F. Alexander, Berlin: The Biological Meaning of Psychic Processes.

Freud's two latest works as two lines of development in psycho-analytic research. The biological path (microscopic view) and the sociological path (macroscopic views, analogies from the history of the natural sciences). The ego shows various stages in its structure. These correspond to the different stages in the organization of society. A biological perspective of the different systems: cellstate, family, nation, a præternational unity; to each of these there is a corresponding stage in the ego. Primal narcissism, narcissism, ego-ideal, nationalism, pacifism. Similarly, there is a succession leading in the direction of the unconscious, into the depths of the biological processes. Primal narcissism, cell-narcissism. The co-operation of the Oedipus complex and narcissism in the obsessional neurosis. Unconscious knowledge. Are the constant symbols and primal phantasies based on phylogenetic experience or unconscious knowledge? An African story (in a cycle by Leo



Frobenius) shows unconscious knowledge of the different stages of organization. Endopsychic perception in dreams. A dream about the censorship. Organic disease. Final conclusion: there is a kind of unconscious knowledge (Ferenczi's 'bodily memory-system'.) An extended biological evaluation of analytic material.

Dr. S. Rádo, Budapest: The Course of Natural Science in the Light of Psycho-Analysis.

Discussing the turning of physical research from the principle of causality to the statistical postulate, the lecturer pointed out the affective significance of deterministic thinking and endeavoured to explain its mental origin. He showed that causal natural science arose through a mental revolt against the religious conception of the universe; polyenergetic physics are a new edition of the animistic-polytheistic idea of the universe, whilst in monism as conceived of by natural science the characteristics of monotheism recur in their entirety (Laplace's Spirit). The prehistoric origin of the idea of causality is to be found in the 'primitive horde' situation, as reconstructed by Freud, in the actual omnipotence of the primitive father over the sons of the horde.

Deterministic science gratifies the archaic-infantile longing of humanity for omnipotence of thought; statistics abandon the principle of causality and demand that the investigator shall restrict his narcissistic phantasy of omnipotence.

The speaker proceeded to a generalization of the result of his enquiry, tracing materialistic natural science to its animistic bases. He took the opportunity to touch upon certain problems of psychological research, gave a brief account of the work of cognition and appraised the part played by science in the mental life of humanity. In conclusion, he discussed the relation of psycho-analytic research to the deterministic hypothesis. (Published in *Imago*, VIII, 4.)

Dr. J. Hermann, Budapest: The new Berlin school of Psychology and Psycho-Analysis.

During the last few years the new Berlin school of psychology, and especially its representatives Wertheimer and Köhler, have laid down certain clearly defined principles of a theory of psychological 'forms'. These principles according to their content come under the heading of psycho-analytic theories: (1) The new school disputes the 'bundle' or 'mosaic' notion of the old psychology; now the psycho-analytic line of investigation is the very one which makes no attempt to discover 'elements of sensation'; on the contrary, it endeavours always to refer everything in the mind to instincts and complexes. (2) Again, the new school attacks the association-theory of the old psychology; but this theory also was overthrown by the psycho-analytic presupposition of the hidden meaning of even those associations which in their manifest form appear meaningless. (3) The new school has developed a theory of physico-physiological 'forms', by means of the concepts 'a system' and the topography of the system, and by postulating a physical Minimum Law; here the model is obviously the Freudian metapsychology. Köhler's observations



on anthropoid apes give an opportunity to those acquainted with psycho-analytic doctrines to verify particular theses of the Freudian sexual theory and group psychology. These observations contain a number of examples which illustrate the operation of the 'primary process'.

In speaking of the new Berlin school—which calls itself the school of the 'form' theory—the speaker took occasion to develop at least in outline the theory of psychic forms founded on psycho-analysis. The close connection between the psycho-analytic and the psychological theory of psychic forms is evident from the fact that we have to ascribe even to the sexual instincts, as one of their essential characteristics, the so-called 'form-criterion' of Ehrenfels, namely, liability to transposition.

*Afternoon. Prof. Sigm. Freud in the Chair.*

Dr. Otto Rank, Vienna: Perversion and Neurosis. (Published in this number of the JOURNAL.)

Frau Dr. Horney, Berlin: The Genesis of the Castration Complex in Women.

We have learnt to know the manifold phenomena of the castration complex in women and its powerful effect on the formation of character and neurosis. The problem now presents itself what are the factors which combine to produce the frequent occurrence of this complex and the intensity of its effect.

We may reach a certain understanding of both the frequent appearance of this complex and the extent of its influence if we consider the childhood-development of a number of female patients of this type in whose neurosis the castration complex predominates. For it is apparent that the sources of the complex are potent and, above all, typical—not confined to the individual. The sources are these:

1. The auto-erotic narcissistic phase.

Taking first of all perhaps the most frequent direct manifestation of the original envy of the penis, namely, the little girl's wish to urinate like a man, we can see that this wish contains three factors, the importance of which varies with the particular case:

(a) that of urethral erotism itself. The intensity of the envy of the penis that is derived from this source is comprehensible if we call to mind narcissistic overestimation of the processes of excretion;

(b) that of active and passive scopophilia. It is permissible for a boy to look at and display his genital organ when urinating; because he can easily see it, he can to a great extent gratify his sexual curiosity on his own person, whilst a little girl is denied all these possibilities of direct gratification;

(c) that of the desire for masturbation. The fact that while urinating a boy may take hold of his genital organ is felt as a further wrong, in so far as such touching is never on any account permitted to a girl: a boy has some degree of official countenance in transgressing the prohibition against masturbation.



So there are three important domains of instinctual activity in which a little girl must feel herself palpably at a disadvantage with the boy; and from the great significance that these domains have in the actual psyche of the child and, through later regressive reinforcement, in neurosis, it is clear that even at this stage a not inconsiderable dynamic force must lurk behind the penis envy.

Whether the complex so acquired is more or less successfully overcome, or whether fixation occurs, lending to it a pathogenic force, depends—here as always—on the form taken by the Oedipus complex.

2. The significance of the Oedipus complex for the genesis etc.

In such patients we can often trace a development of the Oedipus complex, of which the following is a rough scheme according to its order in time and in content:

1st phase: the girl identifies herself with the mother and, like her, takes the father as love-object. At this stage, there are, as we know, two possible ways (arising out of her identification with the mother) by which she may overcome the envy of the penis: the transformation of the narcissistic desire for that organ into the womanly desire for a man (=father) or into the maternal desire for a child (by the father).

If through the privations of reality—the most serious, or at any rate the most obvious, of these is when the mother becomes pregnant—a disappointment in this love-relation ensues, there may be a second phase in which the father is abandoned as love-object and the object-love is regressively replaced by an identification (v. Freud: 'Trauer und Melancholie' and 'A Case of Female Homosexuality'). This process, which is itself in general perhaps made possible only by a very strong development of the penis-envy complex, in its turn now necessarily produces a powerful reactivation and reinforcement of this complex.

There now begins the brooding over the reason of the lack of the penis, or of its continued non-appearance: the castration complex in a strict sense. This brooding commonly leads, under pressure of the feeling of guilt, to that which was 'experienced' in the first phase, namely, sexual assault = castration by the father.

The circumstance that such a highly important part of the feminine nature is most intimately bound up with the castration complex is of vital significance in the further development of that complex.

3. The significance of the feeling of guilt for the genesis etc. is not exhausted by this. On the contrary, the complex receives powerful reinforcement from the manifold feelings of guilt localized in the genitals—the woman has to some extent her genital complex, as the man has his—so that much appears in the guise of the castration complex which has nothing whatever to do with any phantasies of being a man.

Dr. S. Feldmann, Budapest: Puerperal Neuroses.

The speaker discussed certain neurotic phenomena connected with pregnancies.

The cases in question are those in which either pregnancy was accompanied by such serious mental disturbances that it was necessary to put an end to gestation,



or in which the point of artificial interference was not reached, because the uterus itself achieved the same end by expelling the foetus. The third problem dealt with was that of sterility.

All three phenomena belong to one complex. In the first case the new life is already in embryo, and so strong a protest against it arises mentally that the pregnancy has to be brought to an end because of the danger to the mother's life. In the second case the uterus itself destroys the nascent life by expelling the foetus. In the third case this *ultimum refugium* is superfluous, because, by prophylactic measures, the uterus refuses pregnancy and remains sterile.

The speaker showed from the analysis of a pregnancy-psychosis that two conflicts arose and remained unsolved in the patient's mind. The one called forth a transference-neurosis, arising out of the Oedipus complex; to the patient the child signified the child that she longed for in her earliest years and had hoped to receive from her father. In this way the birth signified the gratification of a wish which the censorship could not tolerate. The second conflict was one in regard to an organ, resulting in a narcissistic neurosis. The child about to be born signified a compensation for the missing penis; so the birth implied the loss of this compensation and the neurosis was a protest against this loss; the patient conceived of the birth in itself as a castration. The third point of view revealed in the neurosis was patho-neurotic in Ferenczi's sense. The patient feels the pregnancy as an injury to the uterus. The whole of the libido is centralized in the injured uterus, brings about a state of tension and consequently a neurosis.

Another patient was then described who remained childless during many years of her married life, for no recognizable reason. She came for treatment in a condition of grave hysteria and it was discovered that she was already pregnant—according to her unconscious mind; mentally the uterus was pregnant and therefore incapable of real conception. On being freed from this unconscious pregnancy, conception could take place and the patient became pregnant.

Dr. Feldmann concludes from these facts that two conflicts are at the bottom of pregnancy-neuroses: a transference-conflict and conflict in regard to an organ. The result may be a miscarriage, in order to escape the conflict. An unconscious pregnancy may determine sterility, the latter ceasing when the former vanishes.

Dr. H. M. Eisler, Budapest: Uterine phenomena in Hysteria.

In official neurology no attempt has as yet been made to deal with the subject of hysterical symptoms in a systematic manner. To do so would be important both from the clinical and the theoretic point of view. This is the object of the paper (which necessarily covers only a very small part of the ground), the point under discussion being the phenomena occurring in conversion-hysteria in connection with a single organ, the uterus. The symptoms are divided into two classes, in accordance with the anatomical structure of the organ:

I. In the mucous membrane of the uterus hysteria finds a favourable point of attack and manifests itself in manifold forms. In the first place there is amenor-



rhoea which appears often to be psychogenically determined and in that case can be cleared up by psycho-analysis (homosexuality, perversion, etc.). Dysmenorrhoea too is in corresponding cases to be regarded as an hysterical symptom. A case of intermittent and unperiodic menstruation lasting for five years was discussed and investigated with regard to its deeper mechanism.

2. The muscular structure of the uterus likewise shows its dependence on the affective life, in a different way. Certain painful sensations (cramp) at the time of menstruation may be looked upon as psychogenically conditioned. Moreover, under psychic influences, fed by pathologically reinforced instincts, premature labour may set in and lead to interruption of pregnancy. Such cases, the psychic mechanism of which was examined in two examples, may be called 'Medea types' if they result in the death of the foetus. Retarded labour also may in certain cases be considered an hysterical symptom. An instructive example of this was discussed and was explained by the enormous part played in it by anal erotism ('retention').

Dr. H. Nunberg, Vienna: Depersonalization in the light of the Libido-theory.

In depersonalization (feelings of strangeness) a detachment of the libido takes place. This leads to a depletion of the ego which is felt as a wound to the subject's narcissism. The real ego feels its inability to gratify its sexual instincts. The consequence is a disturbance in the self-regarding feelings.

A detachment of the libido may take place not only with narcissistic neuroses but also with transference-neuroses. But in the former it extends to the unconscious objects, while in the latter it is limited to those which are conscious. In both cases the result is a weakening of the ego, in consequence of which unconscious phantasies break through into consciousness.

Detachment of the libido (though often only transitory) is of universal occurrence, probably initiates all neuroses and only in particular cases persists as a main symptom in the form of a feeling of alienation.

The further development of the individual forms of illness depends upon predispositions.

In the transference-neuroses detachment of the libido (in the form of a feeling of strangeness) precedes repression proper.

Dr. E. Weiss, Trieste: Psycho-Analysis of a case of Nervous Asthma (bronchial asthma).

A description is given of the different phases of a psycho-analytic treatment of a severe neurosis, in which the patient was also afflicted with bronchial asthma. The patient was a homosexual who suffered from states of deep depression with suicidal tendencies and who displayed pathological traits of character, mostly of an obsessional nature. When after laborious efforts he was set free from his excessively strong mother-fixation, he was cured both of the depressive states and of the homosexuality and other symptoms. The bronchial asthma however



still persisted. In the course of the analysis this symptom had greatly increased in frequency and obstinacy, and on this account the treatment was resumed (a month ago) after a break of a year.

Although this symptom had not yet disappeared, it had been possible to acquire a deep insight into its genesis. The asthma displayed a mechanism analogous to that of a phobia, making its appearance when the patient was separated from his mother or deprived of her motherly attitude towards him with the sense of security it conveyed. Further, an important part was played by the patient's stubborn 'retention' character, and it is probable that in asthma there is a displacement of anal-erotic retention from below upwards. Similarly, a peculiarly masochistic attitude played a part which must not be underestimated in the genesis of asthma.

In this analysis some light is thrown upon the historical development of the expression of the protest originating in the situation of the new-born (i. e. detached from the mother) child, apart from its origin, which we know already, in the instinct to retain the faeces and in defiance against castration.

*Tuesday, Sept. 25, 1922, Morning*

*Dr. S. Ferenczi in the Chair.*

Professor Sigm. Freud, Vienna: Some remarks on the Unconscious.

The speaker recapitulated the familiar history of the development of the conception of the 'Unconscious' in psycho-analysis. 'Unconscious' is in the first instance a merely descriptive term which in this sense includes that which is temporarily latent. But the dynamic conception of the process of repression made it necessary to give to the Unconscious a systematic sense, so that what is unconscious becomes equivalent to what is repressed. That which is latent and only temporarily unconscious receives the name 'preconscious' and, in a systematic sense, is in close proximity to the conscious. The double meaning of the term Unconscious has entailed certain disadvantages, which are not of great importance and are difficult to avoid. It is, however, plain that it is not feasible to identify the repressed with the Unconscious and the ego with the Preconscious and Conscious. The speaker discussed the two facts which demonstrate that in the ego also there is an Unconscious, which behaves dynamically like the repressed Unconscious, these facts being, namely, the resistance which proceeds from the ego during analysis, and an unconscious sense of guilt. He informed the meeting that in a work entitled *Das Ich und das Es*, shortly to be published, he had endeavoured to appraise the influence which this new knowledge must exercise upon the conception of the Unconscious.

August Stärcke, Utrecht: Spontaneous Generation without divine agency.

In the conviction that biology in the narrower sense would profit greatly by a new orientation in line with the theory of libido- and ego-instincts, the speaker in his first contribution to the subject considers the problem of life in general.



In opposition to Kohnstamm's thesis that life is an improbable condition and therefore not to be explained by natural forces only, the speaker drew the conclusion that life must necessarily arise everywhere and at every moment. In connection with this he essayed a provisional orientation with regard to the first phases of the formative ego-instincts. Looking here for the conception of pleasure we are led to see the libido once more as a death-instinct and the ego-instincts as the principle preserving the life of the individual.

Dr. P. Federn, Vienna. Scheme for registration of the Libido for purposes of examination and indication of treatment.

According to the communications of Steinach on the subject of the ligation of the vas deferens, and those of Steinach and Holzkecht on treatment of the testicle by Röntgen rays, both operations induce, the former more abruptly and the latter gradually, an increased formation of sexual hormones. It became important to test these findings as exactly as possible upon human beings. Dr. Federn therefore undertook, both at Prof. Holzkecht's Institute at Vienna and also in the case of patients sent by Prof. Steinach for examination, a thorough investigation of the libido in all its manifestations. In this way a scheme of registration was formulated, several copies of which were placed before the meeting and which will be published in the *Zeitschrift*. In most cases the effect of the operation was observed to be that of an increase, that is, of a transitory increase immediately after the operation, and also a lasting effect. The often difficult differential diagnosis between psychic and organic impotence demands a complete registration of the libido to avoid errors in prescribing operations affecting the hormones.

Experimentally the observations confirmed the Freudian conception of the actual neuroses. A particularly favourable effect was obtained upon the 'one day' neurasthenia in men (Ferenczi) so common at the climacteric. A temporary increase in anxiety was observed to occur, but never to any marked degree. In women and men anxiety-dreams recurred which had not made their appearance for more than twenty years. True psychoneuroses remained unaltered. The operation had often a beneficial effect upon compulsive onanism. If a complicating actual neurosis cannot be removed by psychic treatment, it is justifiable in cases of elderly persons and persons constitutionally defective in seminal gland activity to attempt measures affecting the hormones. The chief indication is impotence in premature partial senility. Here the factor of sterilization co-operates in various ways. Psychic impotence is, even in the presenium, to be treated psychically. At any age extremely severe forms of obsessional neurosis can simulate organic impotence.

Dr. G. Róheim, Budapest: After the Death of the Primal Father.

In accordance with a view of Professor Freud's, communicated personally to Dr. Róheim, the latter endeavoured to show that in the primal experience of grief by the brothers after the death of the primal father we have the prototype



of melancholia. The death of the primal father was followed by war amongst the brothers, and up to the present day every death is followed by the spilling of blood at the graveside. This actual war after the death was introjected and continues as a conflict between ego-ideal and real ego. Properly speaking, the cleavage in the ego originates after the death of the primal father; the ego-ideal as a repressive faculty is the father, dead and eaten. This is the true sin of the melancholic, and the rejection of nourishment in melancholia, as in primitive mourning rites, is a negative form of anthropophagy. In contrast to the expression of grief among cultural peoples, we see regularly in primitive peoples the manic phase also; the period of grief (melancholia) terminates when the original sin which ushered in the grief is repeated in a war of revenge upon a fresh object, someone outside the clan. In clinical practice mania follows melancholia, because, strictly speaking, mania is not the repetition of the original deed but the repetition of that deed in a new form, namely, that of the first war. The compulsion endlessly to repeat Oedipus conflicts was broken when a strange horde made its appearance; for this reason strangers are phylogenetically substitutes for the father. Sadism is succeeded by object-love (Freud), war by exogamy, endophagy (eating of the father) by exophagy. This eating of the father in the primal horde is also the basis of Shamanism; the father when eaten continues to live as the protecting spirit (ego-ideal) in the medicine-man. The spirits devour the future medicine-man (i. e. he has eaten the father in the primal horde) and they give him a crystal. But, according to a South Australian notion, crystals are the excrement of the sky-god, hence the peculiar position of the primitive physician is connected with the anal-erotic cathexis of the corpse of the father of which he has eaten. The physician is a form (arrived at by repression) of the evil or 'black' magician, who slays people by burning their excrement. In exactly similar fashion to the obsessional neurosis, medical science originates in the repression of the sadistic-anal instinct-components; accordingly we may say that the first sufferer from an obsessional neurosis was also the first physician. Scientific induction originates in the medicine-man's custom of collecting in his medicine bag all manner of excremental symbols and investing them 'magically', i. e. libidinally, whilst scientific theory corresponds to the obsessive speculating of patients suffering from obsessional neurosis. Moreover, the characteristic feature of this psychoneurosis, its compulsive nature, may be seen in the medicine-man and be traced back to its original anal form (Ferenczi).

The medicine-man is compelled by his protecting spirit to certain activities and, in his turn (projection), by his rites compels the whole world to obey his will. Primitive man's theory of disease: a portion of excrement is deposited in human beings and sucked out again by the medicine-man. Reverse form of the natural process: the child sucks from the mother and gives it back to her in the form of excrement. The medicine-man as the sucker regresses to the first phase of ontogenetic development; in the patient lying helpless (swelling = condition of pregnancy = mammae) his unconscious sees the mother whose life he now



saves, reversing the ontogenetic scene. A high degree of sucking activity and cannibalism as constant characteristics of the medicine-man. By killing and eating the father the brothers in the primal horde regress to the first cannibalistic oral-erotic phase of organization (Abraham). They then withdrew some measure of libido from the primal genital goal (the mother), in order to invest the corpse of the father which they had eaten, and thereby, on the basis of this quantity of libido, which had retrogressed to the oral and anal organization, they created the first inhibition upon action, as a preliminary to the repression of a later period. The father whom they had eaten (as once the sucking child partook of the mother) had become for them a second mother; of him they were now reborn and for his sake they refrained, during the period of grief or initiation, from sexual intercourse with the mother. From the time of the death of the primal father to that of appointing a new primal father, there was a critical period of transition between group and individual psychology, for the group bond had broken with the death of the father and no suitable substitute-gratification presented itself. To the traumata of this transitional period they reacted with certain modifications of their psychosexual disposition, and the mechanisms thus acquired persist to-day in the principal psychoneuroses. Infantile anxiety-hysteria corresponds to the totemism of the primal horde, melancholia to their grief, mania to their war, obsessional neurosis to the art of the medicine-man and paranoia to Shamanism.

Dr. J. Varendonck, Ledeberg-Gand (Belgium): The Fallacy of Silberer's Threshold Symbolism.

In my *Psychology of Day-Dreams* I have repeatedly called attention to the rôle of recollecting as distinguished from associated thinking. I have stated there that every chain of thought originated with a remembrance, is occasionally interrupted by memory hallucinations, and that we awake from a day-dream at the precise moment when our intellect is passive, when we are in a hallucinatory state due to recollecting.

In my *Evolutions des facultés conscientes* which has just come from the press, I have examined more closely hallucinations which come to interrupt the associative process of thinking in the conscious as well in the unconscious state; and I have tried to discover the biological meaning which brings under the mental eye whole series of memories, constituting exact replicas of the past and which I take to be the most primitive form of mental activity.

During the preparation of this work I have been struck by the fact that unconscious symbolism takes advantage of these reduplicative recollections at the moment of falling asleep, as is exemplified in the following observations.

Nearly every night I play backgammon with my wife. Once I was in bed and nearly asleep but not so far that I could not awake again with the intention of observing myself. I thus found that as I was gliding off into unconsciousness I fancied I was playing backgammon with my wife. I hallucinated the board and



the dies before me, more faintly my opponent, and the game stood in such a way that I was about to win. I was throwing the dies with an impression of feverishness and felt that if the throw was lucky I should have beaten my wife. Just at that moment I succeeded in becoming conscious again and knew at once that the game I had hallucinated was the exact copy of one we had played a few hours before.

I possess similar observations made in the same circumstances, constituting replicas of other games (at cards, dominoes, etc.), of work I performed in the evening, of reading the paper, of excursions, etc.

What may be the meaning of all these reduplicative recollections which invariably represent an action on the point of *coming to a close*? I cannot help supposing that they are in close relation with the sleep-wish, for in bed I often say to myself, being a bad sleeper: I wish I could fall asleep, I wish I could *finish thinking*.

In all these observations, of which I have above given an example, I am on the point of finishing something. The actions I recollect just before falling asleep seem to constitute a symbolic satisfaction of my sleep-wish.

My observations seem also to be what Silberer would call threshold symbols, only that they are characterized by the complete absence of any *threshold* symbols, of such images which suggest, as Silberer writes: 'a change of situation, a transition or a descent, the crossing of a threshold', etc.<sup>1</sup>

Certainly some of his images correspond with mine but many of his (departure or arrival, taking leave and greeting, the opening and closing of a door, etc.) may be interpreted also as an action or an operation coming to an end. Among the observations on which Silberer bases his theory in the essay mentioned I choose the one which he himself proclaims as 'a fine example of over-determination'; it is example No. 17.

*Preliminary*: In the night before going to sleep. My attention (although weak, for I am very tired) is directed upon some image.

*Scene*: I ascend the short cut leading across a grassy hill from the highway close to the Hotel Panhans in Semmering to the Hotel Erzherzog Johann.

Silberer interprets the hill as corresponding to a threshold (p. 632). However, I take it that the act of reaching the Hotel Erzherzog Johann corresponds to bringing the walk to a close, and is therefore a purely reduplicative recollection, having the sense of my own.

Many of Silberer's observations may be interpreted in the same manner without any further explanation; some others, however, would require his intervention to be of any use to this theory.

My observations, in Silberer's terminology, constitute *functional phenomena*; as however I reject not only the idea of threshold symbolism, but also the author's classification of material, functional and somatic symbols, I wish to put forward something in their place.

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<sup>1</sup> Cp. H. Silberer: *Symbolik des Erwachens und Schwellensymbolik überhaupt. Jahrbuch der Psychoanalyse*, 1912, Bd. III, S. 625.



The following observation will pave the way to it: Not long ago I had a dream which I interpreted with the assistance of Dr. Reik. In that dream there was a lion sitting upon a W. C. and we found that the lion was a symbol of myself. This is based upon the fact that some friends in Belgium use to call me 'the Flemish lion'.

From another point of view I remember having read in Ernest Jones' *Papers on Psycho-Analysis* a theory about the evolution of the metaphor in which, as an example of this most primitive form of speech, he quotes the example of the savages who say of a courageous fellow: 'He is a lion'.

Consequently, what in this case is a metaphor was in my dream a symbol. We may thus put the question: Why was the same image a metaphor in one case and a symbol in the other? What are both based upon?

*Metaphor:* The man is as courageous as a lion.

*Symbol:* (I am sometimes in speaking impetuous as a lion) I am a lion!

In each of these figures of speech we may distinguish three different parts: A subject (the savage or myself), an object (a lion), and an attribute (courageous, impetuous).

We may admit that when the savage calls a man a lion he intends to give expression to an attribute and is perfectly *aware of the subject* to which he applies this attribute.

But the lion in the dream stands also for a subject (myself), only before the interpretation nobody is aware of it; besides, the identification and the substitution are based on a common attribute (an ideal impetuosity). We guess, however, that in the case of the symbol 'lion' the substitute is not chosen to express an attribute, but to represent a subject.

From these data we conclude: first, that the main difference between a primitive metaphor and a symbol is a *question of knowing, of awareness*. Therefore I have in my *Researches on Aesthetic Symbolism* defined a symbol as a primitive metaphor of which we know only one term. The attributes and the *tertium comparationis* remain under the threshold and are inaccessible to the conscious self. To symbolize means unwittingly to substitute one image by another which has an attribute in common with the former. It is using figurative speech without knowing it. It is an indirect representation, based on an analogy of which consciousness does not receive any warning.

The second conclusion is as follows: In the above simile there are a subject, an object and a common attribute. A substitution of the subject by the object has taken place. One might talk about a subject symbol, were it not that the unconscious does not know of a subject, but like the child, treats the self as an object. Thus *object symbols* turn out, on interpretation only, to stand either for the subject or the object (as in the case of a man dreaming about a ship, the symbol of a woman). But when the symbol is there to express its attribute (as in the case of a patient who, obsessed by death-wishes against his wife, continually hums a song in which there is question of a *departing ship*) then we are in presence of



an *attribute-symbol*, as is the case in my reduplicative recollections before sleep, where something comes to an end.

In conclusion, whenever I am able to observe myself before sleep, my unconscious chooses purely and simply reduplicative recollections to represent in a symbolic manner the wish to finish thinking, the wish to fall asleep. The different objects which then come into my mind's eye are attribute-symbols.

Dr. G. Groddeck, Baden-Baden: The Flight into Philosophy.

The speaker discussed the question whether the present conception of the unconscious suffices for purposes of psycho-analytic treatment. In his opinion there are in the human being forces which are not adequately covered by the term 'unconscious', as hitherto used. He purposed to designate these forces, as yet undefined, by the word *Es* (It). He believes all the manifestations of life in man—his outward form, his structure, the alterations and functioning of his organs, his actions and his thoughts, his psychic and physical diseases, even *ψυχή* and *φύσις* themselves—to be merely different phenomena in which the *Es* is manifested. According to his view, the conscious and the preconscious systems, and ultimately the unconscious also, are to be conceived of as derivatives and sub-divisions of the *Es*, and that in the sense that, whilst dependent on the purposes of the *Es*, they yet exercise an influence upon it.

To unriddle the constantly changing utterances of the *Es* and to make them comprehensible to analysis is, Dr. Groddeck holds, one of the many methods of treating patients. He does not admit the necessity of separating psycho-analytic from other modes of treatment. Whilst regarding it as obvious that a broken leg must be set and placed at rest, before any attempt is made to analyse the accident, he maintains that treatment by analysis must begin as soon as ever the bone is in position. The influence of analysis upon the processes of healing is patent. He believes that psycho-analysis has at least as great an influence upon the organic as upon the psychic manifestations of the *Es*.

#### *Afternoon Meeting*

*Business meeting. (For the minutes and reports see pp. 235 and 254)*

*Wednesday, Sept. 27, 1922. Morning*

*Dr. J. E. G. van Emden in the Chair*

Dr. S. Hollós, Budapest: Dream-work and the work of psychosis.

The speaker indicated briefly certain essential similarities and differences between the work of dreams and the work of a psychosis. Basing his arguments on certain clinical observations, he then proceeded to show that the 'work' most strikingly noticeable in exogenous (toxic) deliria, but also generally met with in endogenous diseases, e. g. paraphrenia, etc. (which manifests itself as the never-ending work of the delirious, and the incessantly renewed struggles of the para-



phrenic), is to be traced to a disturbance in the economy of the libido in the central organ. This disturbance consists in the detachment of the libido from that organ, owing to the pathogenic influence of toxins, or noxiæ, and in the subsequent attempt at recovery by re-attachment of the libido (proliferation of antitoxins, phagocytes and leucocytes).

These manifestations, which are so often termed their 'work' by the patients themselves, might be regarded in their mode of expression as the projection of an endopsychic perception of the process described above. This would supply the element of *form* in the phenomena of psychosis. Their content (delusion, content of the deliria) is supplied by the points of fixation formed in the course of the ego-development, on the one hand at various stages of biological development (1) detachment from the body of the mother; (2) detachment of the physical ego-system from the surrounding world; (3) detachment of the ego-subject from the ego-object (surrounding world within the ego) and, on the other hand, through varieties of individual experience.

Dr. K. Abraham, Berlin: Recent investigations into the Psychology of Manic-Depressive States.

More thorough examination of the processes of 'loss of object' and 'introjection'. Typical material in the childhood history of patients suffering from manic-depressive conditions. The compulsion to repetition. Relation of such states to the oral and anal-sadistic phases of libido-organization. Position of such states with regard to other forms of illness. Attempted theory of melancholic inhibition and of manic exaltation.

Dr. A. Kielholz, Königsfelden, Aargau (Switzerland): The Genesis and Dynamics of the Delusion of Invention.

In connection with the interpretation of the so-called *centrum naturæ* or nature-wheel of the mystic and theosoph, Jakob Böhme, Dr. Kielholz seeks to explain in terms of analysis the separate inventions, or plans for inventions, of seven psychotic inventors, and to show that these inventions may be traced to infantile theories of procreation and birth and are designed to represent symbolically the parental genital organs. While the more passive mystic only desires to see these organs, the more active inventor, conceiving of them in all-powerful activity, desires to create them in activity.

Frau Dr. Melanie Klein, Berlin: Infant Analysis; on the development and inhibition of natural gifts.

Taking as her starting-point the question of inhibitions, Dr. Klein tried to prove by means of material derived from the analyses of children, and especially of infants, the following thesis: that by early analysis the removal of inhibitions, which always have reference only to tendencies or activities of the ego which are libidinally invested, demonstrably affords the possibility of liberating predis-



positions and interests which had not made their appearance as such at all. Thus the measure of the actual talents can be gauged with certainty only when the inhibitions which operate against them have been removed by analysis. But it seems to be precisely the libidinal investment of ego-tendencies which conditions the existence of a talent. Thus the idea of the constitutional factor in talent is subjected to a limitation analogous to that which Freud has demonstrated in connection with the influence of that factor in the development of neurosis. The significance of the accidental factor must be added to the constitutional one. Constitutional talent would ultimately to some extent mean the capacity of an ego-tendency to receive libidinal investments. An attempt was made to set forth in detail the analogy between talent and neurosis (starting from the fixation-points which determine the direction and individual features of a talent, no less than those of a neurosis). Sublimation would then be the capacity to invest ego-tendencies with libido, and in this way to master superfluous libido in early life, and the success of the sublimation would be assured in proportion as the connection between libido and ego-tendency was indissoluble and, even for the incipient repression, unrecognizable. The factors which operate to bring about this result were examined more closely, as they are also concerned in the failure or success of repression.

Dr. F. J. Farnell, Providence, R. I. (America): The Influence of the psycho-analytic movement on American Psychiatry. (Abstract not received.)

Professor M. Levi-Bianchini, Nocera Inferiore (Italy): The present position of Psycho-Analysis in Italy.<sup>1</sup>

The speaker said that the first arduous steps in the propagation of psycho-analysis in Italy could hardly be dated before 1915, the year of his first Italian translation of Freud's well-known five American Lectures and of the founding of an Italian library which has already issued a number of psycho-analytic works and treatises. At the same time an archive was instituted, under the direction of Dr. Levi-Bianchini, for neurology, psychiatry and psycho-analysis.

Up to that time the only knowledge of the subject which reached Italy was derived from infrequent and incomplete communications on psycho-analytic lines of thought, in a highly compressed form and dating only from 1908. These communications were made by Baroncini, Modena, De Sanctis, Assagioli, Morrelli, whilst the speaker himself put forward the first arguments against the theory of sex. Now, however, he had great pleasure in confessing that since then his views had undergone a great alteration. But since then also a somewhat better understanding of psycho-analysis had arisen in Italy in general, since the subject had been exhaustively discussed in the impartial and valuable writings of De Sanctis (1916) on the structure and the analysis of dreams, Assagioli (1921) on the

<sup>1</sup> A report in full will appear in the *Archivio Generale di Neurologia, Psichistria e Psicoanalisi*. Nos. 1—2. 1922.



significance of the theory of sex, and Weiss (1920), the speaker's faithful colleague, an expert in his subject, on the dynamics of the psychic processes.

It could thus be said with entire satisfaction that the knowledge of the Freudian theory of dreams was making rapid progress; that the sexual theory of the libido had found in Assagioli an investigator of such profound conviction (for there could be no other explanation of the fact) that in his writings he charges Freud himself with not having recognized the full scope and value of sublimation: and that finally the theory of the neuroses in the narrower sense had as yet met with no purely clinical refutation or confirmation, so that in time further evidence and contributions to the subject might be looked for in Italy.

Dr. Levi-Bianchini therefore concluded that, in spite of the angry and rancorous objections to psycho-analysis of the majority of Italian psychiatrists, interest in this profound and comprehensive theory has taken root amongst Italian as amongst other men of learning, and that in his native land psycho-analysis had also gained an entry.

Dr. G. Wanke, Friedrichroda: Private or Institutional (sanatorium) Treatment in Psycho-Analysis.

Remarks on the question whether out-patient or in-patient (sanatorium) treatment is preferable in the practice of psycho-analysis.

*Afternoon: Dr. E. Oberholzer in the Chair*

Dr. Ernest Jones, London: Psycho-Analysis of the Holy Ghost.

The speaker took as his starting-point certain observations of Freud's on the subject of Christianity, to the effect that the Christian religion, which derives from totemistic sources, meets the conflict with the father not by revolt, but by subjection. Christianity lays more emphasis than do the older religions upon the feminine, masochistic and homosexual side.

The doctrine of the Immaculate Conception, which the speaker has submitted to a detailed analysis, here too forms the point of departure. The unnatural nature of this incident points to a denial of the father. The ambivalent attitude to the latter finds expression in the choice of the means of impregnation, represented now by typically female, and again by typically male symbols. This is a feature met with in many myths. The distinctive characteristics of the Christian myth are, first, the sharpness of this ambivalency and, secondly, the replacing of the mother in the Trinity—father, mother, son—by the problematical figure of the Holy Ghost. Why is the mother displaced, and why is she represented by a male figure?

The Holy Ghost represents the father's organ of procreation, by way of the infantile theory of procreation. The breath of God, the dove which breathes in the ear of Mary, are the symbolic equivalent of the childish belief that impregnation takes place by the passing of gas from the father's body into that of the



mother. This theory of impregnation is found in individual analyses, and also in the cognate anthropological material, to be an expression of the idea of the peculiarly great power of the father. The Holy Ghost represents not only the procreative power of the father, but also the mother-goddess; hence the special significance of the 'unpardonable' sin, for an offence against the Holy Ghost really betokens incest with the mother and castration-wishes against the father.

The mother of God has been replaced by the Holy Ghost, yet she has not vanished from religion, but has an important rôle in it, though not that of a deity. It is more correct to say that she becomes two separate figures: the Virgin and the Holy Ghost. At the bottom of this division there are unconscious incestuous wishes, as in the familiar cleavage: mother—prostitute. This leaves unexplained, however, the change from the female to the male sex. This must have something to do with the generation of Jesus, and here we are reminded of the puberty-rites of certain savage peoples (Reik) who represent a re-birth of the son by the father in order that the son's love may be deflected from the mother to the father, so as to substitute for a heterosexual, a homosexual attachment. Christianity, however, instead of a fictitious re-birth by the father as in the puberty-rites of these peoples, reverses the situation in the matter of original birth, substituting for the mother a male figure.

Similarly we find in Christianity that incest with the mother and hate of the father are replaced by love and submission to the latter, together with a strong brother-love,—a clear emergence of the homosexual component. In this way the Oedipus conflict is solved.

Dr. Hattingberg, Munich: Towards Analysis of the Psycho-Analytic situation.

The analytic situation, in common with every typical situation, is subject to the 'Law of Position'. That is to say, that when people are engaged in analysis the mere fact of their having entered into this relation will cause their thoughts, feelings and actions to assume a certain typical direction, though for the most part they may be quite unconscious of the influence at work. If we examine a simple question of technique: whether it is better to make patients lie down, as Freud advises, or to let them sit opposite the analyst, we see how manifold are the considerations of this sort which combine to form the psycho-analytic situation. A deeper analysis of this situation may be made by applying to it Freud's method of regarding the phenomena of normal mental life from the angle of neurosis. The analytic situation then appears as the neurosis (place of retreat) of the analyst, as a situation created by him to protect himself: he makes use of it to defend himself when confronted with the interminable task presented by every form of psychotherapy, or with the problem of avoiding too close contact with the patient or of combating his own disturbing instincts. Nervous symptoms are represented in the analytic situation by theory—that which the analyst produces in the way of interpretation and theoretical speculation. It is 'theory' which he interposes between himself and the patient: theory is the expression of his resistance. At the



same time it affords a possibility of gratification for the analyst's repressed impulses (sadism etc.). Like the nervous symptom, it may serve as an end in itself (the mental gymnastics of abstract theorizing) in order to obtain some secondary advantage. Observation will thus illuminate those points in the analytic situation which are calculated to give rise to erroneous methods.

Frau Dr. S. Spielrein, Geneva: Psychological contribution to the problem of time.

Dr. Spielrein proposes to investigate the nature and development of particular functions of thought belonging to the Preconscious, taking as the basis of her enquiry observations on subliminal pictorial language, the language of children, the findings of philology and pathological disturbances of speech. This lecture deals with the formation of the conception of time. The lecturer distinguishes duration of time and order in time (i. e. order of past, present and future). The following conclusions are drawn:

1. Of the three so-called categories of thought, being conceptions arrived at not *a priori* but *a posteriori*, the conception of space is the first to develop, then that of causality<sup>1</sup> and finally that of time.

2. At first, the child knows only the present and the immediate future, which he probably distinguishes merely by duration. This idea of time is that of existence, of being there. Later, the idea of not-being-there develops. This not-being-there is at first thought of in terms of space: 'far, far away, gone'. In the idea of not-being-there we have the germ of the later conception of the past. The idea of duration develops first; that of order of time (past, present and future) follows much later. The appreciation of the duration of time comes much later still.

3. a) In dreams, order of time cannot be represented.

b) Order of time is changed into duration of time in dreams.

c) The past is more independent in its means of expression and is contrasted with present and future, which form, as it were, more of a single block.

d) In dreams, the past is no true past, but a not-being-there, or a being-no-longer-there.

e) Time is represented in terms of space.

4. The Preconscious is capable of very exact appreciation of duration of time. This capacity, however, does not appear in dreams, but occurs in a pictorial mode of thinking which runs parallel to conscious thought. In respect of estimation of duration of time preconscious thought is far superior to conscious thought; it is a capacity over which our forefathers had a greater command than we, and which we have evidently lost. In one case in which appreciation of duration of time was expressed symbolically, this was done in terms of appreciation of space (i. e. of lengths of road).

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<sup>1</sup> In a certain sense, at any rate. It might be shown that the conception of causality is no unitary one, but in one sense is formed before the conception of time and in another sense only after it. We must accept this reservation.



5. The findings of philology bear a surprising resemblance to those of dream-investigation. This points to an essentially subliminal origin of language.

6. The lack of the conception of order of time corresponds to the incapacity to distinguish opposites in this connection. Every new psychic function has to learn afresh to distinguish direction (order) and to exclude opposites. (A case of aphasia was quoted to illustrate how the patient, who could orientate himself quite well in problems of time and counting, failed in a very remarkable manner to do so in questions of space, mistaking a given direction for its exact reverse.)

Why do dreamers and children not discriminate any opposites in the order of time? Because both employ only the final, or future, direction; it might be said that they are at one with this direction, they 'live' it and therefore it escapes their notice. Whatever they wish promptly appears in actuality or in phantasy. Reality compels the child gradually to 'live' the opposite direction as well and to learn to know deprivation and destruction. With this there arises the idea of something antagonistic and with the suppression of this antagonistic element comes the idea of a direction.

Dr. A. van der Chijs, Amsterdam: An attempt to apply objective Psycho-Analysis to Musical Composition.

The objective analysis of the compositions of two patients proved that, although music in itself evokes only the images of recollections of sound, the score of a composition can be analysed exactly like a poem or a painting, with the help of the ideas and associations of its creator. With the first patient, there was a certain unison passage which did not sound well in a song with pianoforte accompaniment. It was connected with a love-relation in the text and signified an identification of the patient and the person to whom the words had reference, and it betrayed clearly a homosexual attachment. The voice and the accompaniment (the patient and the other person) had both the same melody with exactly the same notes in the same octave.

This discovery made the assumption natural that there is a connection between love, homosexuality and unison.

With the second patient, a piece for the piano, picked out by himself as the first of a series, had no passages in unison; but the two parts blended in thirds. His associations showed that here the theme was the happiness of a friendship, but that this happiness, owing to the loss of another friend, was represented as transitory and imperfect like all happiness. For this reason there could be no perfect unison. The composition upon which he is now engaged is also for the piano. It contains a passage of pure unison, and in this, according to his associations, he very plainly depicts the motive of homosexuality. This had its roots in incestuous thoughts and psychic infantilism. His inner conflicts were the motive force in his compositions.

The third composition for the piano contained several motives. Here too we meet with unison, this time in a rapidly ascending passage depicting ejaculation



with orgasm, evoked by a homosexual act. The whole is a battle of heroes. He is fighting with his abnormal tendencies, seeks and expects help from the physician (here we might speak of a transference motive) and, in the person of a goddess finally sees the spring, his deliverance and normal love, his rebirth. All his works are full of psychic conflicts, expressed in terms of music. Analysis of melody, rhythm, tempo and structure succeeded in removing the repressions and gave a very clear insight into his mind—better than the preceding analysis *without* the help of his spiritual offspring, when strong resistances had been all the time in evidence.

The question whether unison invariably indicates homosexual tendencies is doubtful. We should rather put it that unison is calculated to express union in love in general.

The therapeutic results were considerable when normal love developed and the homosexual friendship was broken off.

Dr. S. Pfeifer, Budapest: Problems of Music and Psychology.

This paper treats first the much-discussed biological relations between music and the sexual instinct, from the point of view of psycho-analysis and metapsychology. In view of biological facts, the speaker endeavoured to establish the biological fixation-point of pleasure in music and the conditions under which music originated. Biologically, it must have been at that period when living creatures had succeeded in living permanently on land, instead of in the water, and had converted the element of air, originally alien to themselves and their bodies, into an element proper to them. This happened in frogs, the first creatures to sing. The air was invested with ego-libido and, for the purpose of discharge of narcissistic libidinal tension, was expelled as a suitable substitute for the plasma saturated with libido. This expulsion took place by way of an erotogenic zone, namely, the throat, the muscles of which were in a state of tonic excitation; and for this reason, that the organism had already made the attempt to find an outlet for the narcissistic, presexual libido-tension (as yet too immature for attachment to an object) by means of local tonic attachment to erotogenic zones. These, however, could not finally withstand the onslaught of sexuality. So that, psychologically, the first beginnings of music must be conceived of as occurring before the narcissistic libido had advanced to object-sexuality; music is a kind of initiatory pleasure which has become an end in itself, its organization being narcissistic and pregenital—a phenomenon of conversion at a pregenital level, something after the pattern of anal erotism.

In accordance with its origin in narcissism and organ-pleasure (erotogenic zones), music lacks objective content, representation of object-relations, since the libido concerned in it has as yet not reached the object-level of development. The content of music is pure libido-symbolism; possibly it is the sole mental creation in which there is represented only the functional side of the libidinal processes within us. Music, in fact, is an art belonging to the memory-systems of the ego.



The peculiar effect of music consists in the induction of the narcissistic and erotogenic pleasure, in the regression which takes place through this pleasure, and the secondary, wish-fulfilling phantasies which follow upon it; further, in an animistic impression (attitude of the ego) parallel to the narcissistic character. The encounter with the object-world can be expressed only functionally by means of disturbances and obstructions—dissonances, pauses, breaks in rhythm and modulation, etc. Efforts at development lie mostly in the direction of expressing the object, for music originated as the libido progressed towards object-investment. To this, however, music does not attain, for if it did so it would be in danger of turning into a kind of language and ceasing to be an art.

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### BRITISH PSYCHO-ANALYTICAL SOCIETY

#### *Quarterly Report*

*October 4, 1922.* The Annual General Meeting. The following new Associate Members were elected:

- Dr. Warburton Brown, 152 Harley Street, London, W. 1.
- Mr. James Strachey, 41 Gordon Square, London, W. C. 1.
- Mrs. James Strachey, 41 Gordon Square, London, W. C. 1.
- Mr. F. R. Winton, 39 Fellow's Road, London, N. W. 3.

*October 18, 1922.* The Hon. Secretary gave the Annual Report of the Society.

Dr. Bryan: Some notes on two dream symbols. The first case referred to the use of the word 'botched' in the dream of a homosexual patient. This word had particular reference to those bees whose female organs are incompletely developed. The patient identified himself with this type of bee. Many other points relating to bees were associated with this patient and his family. The second case referred to the flea as a penis symbol.

*November 1, 1922.* The following new Associate Members were elected:

- Dr. Mary Barka, 46 Connaught Street, London, W. 2.
- Dr. Menon, 50 West End, Queensbury, Bradford.
- Dr. Jyotirmay Roy, 115 Croxted Road, Dulwich, London, S. E. 21.
- Dr. L. Zarchi, 141 Stamford Hill, London, N. 16.

A general discussion on points brought forward by Members.

*November 15, 1922.* Dr. John Rickman: Abstract of Federn's papers on 'Sadism and Masochism'.

#### *Change of address*

- Dr. W. J. Jago, 39 Lee Park, Blackheath, London, S. E. 3.
- Miss Ella Sharpe, 16 Gordon Street, London, W. C. 1.

Douglas Bryan, Hon. Sec.

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*Members' Activities (Lectures, Writings, etc.) Dating from  
August 1922*

*Dr. E. M. Cole* (London):

*Lecture* to the Federation of Registered Medical Women, Jan. 16th 1923.

*Dr. Sidney Herbert* (Manchester):

1. *Course of Post-Graduate Lectures* on Hypnotism and Psycho-Analysis. Manchester French Hospital.
2. *Article* on 'The Psychogenetic Root of Enuresis'. *The Psycho-Analytical Review*. Vol. IX, No. 3.

*Dr. Ernest Jones* (London):

*Lecture* on 'Medical Psychology' before the University of Wales Medical School, Cardiff, Nov. 24<sup>th</sup> 1922.

*Lecture* on 'Narcissism' before the Heretics Society, Cambridge, Nov. 26th 1923.

*Lecture* on 'Psycho-Analysis' before the Croydon Division of the British Medical Society, Jan. 23<sup>rd</sup> 1923.

*Miss Barbara Low* (London):

1. *Lecture* to the Civic Education League (Sociological Society) and *article* (expanded from *Lecture*) in the *Sociological Review* (Sept. 1922).
2. *Article* on the Seventh International Psycho-Analytical Congress in Berlin (Sept. 1922) in 'The Observer', Oct. 8<sup>th</sup>, 1922.

*Dr. Menon* (Bradford):

*Lectures* on Psycho-Analysis

1. Halifax Theosophical Society (Sept. 1922).
2. Bradford Moravian Institute (Oct. 1922).

*Miss Ella Sharpe* (London):

*Lecture* before the Education Section of the British Psychological Society on 'The Super-Sensitive Child at School. A psycho-analytic Study'. Feb. 13<sup>th</sup>, 1923.

*Lecture* on 'Psycho-Analysis' before the Nottingham Froebel Society, Feb. 1923.

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## THE DUTCH PSYCHO-ANALYTICAL SOCIETY

*October 28th, 1922.* The President congratulated Dr. F. P. Muller, one of the members of the Society, on his appointment to a lectureship at the University of Leyden. In returning thanks Dr. Muller expressed the hope that in his new capacity he would still be able to promote the knowledge of psycho-analysis, and he chose as the subject of his Inaugural Lecture: Psychopathology and Psycho-Analysis.

Dr. van Ophuysen resigned his office of treasurer, as he was moving for a time to Berlin. Dr. A. van der Chijs was elected treasurer in his place.



Dr. Simon Weyl: Charlie Chaplin and the Unconscious.<sup>1</sup>

The success of the cinematograph is due to the spectators' unconscious identification of themselves with the person whose rôle is one that they covet; in addition to this there is the infantile pleasure derived from looking at something out of the dark without being seen themselves. The speaker discussed the agreement between day-dreams, dreams, rites and myths, neurosis and cinematograph productions. The enormous success achieved by Charlie Chaplin in many different countries is based on the presentation of infantile situations. He is the child who wants to be grown up, the little parricide who takes the mother away from the father. Many examples were given in which this motive was clearly brought out. In every film different symbols and symptomatic actions are shown, the meaning of which has been arrived at by psycho-analytic methods.

Charlie Chaplin is an artist because he is able to give us a visual representation of his own conflicts. His popularity centres in two main features:

1. Charlie Chaplin as parricide.
2. Charlie Chaplin as phallic symbol.

Dr. Adolph F. Meijer: The Unconscious.

The study of the unconscious is the most important task of psycho-analysis. It is therefore regrettable that confusion frequently arises because this word is used in different senses. We use it to denote in the first place everything which is not at the moment in consciousness and in the second place that part of this material which never can come into consciousness. Freud distinguishes between the two usages, so that the first signifies the unconscious in *the descriptive sense*; this includes the preconscious. The second usage signifies the unconscious in *the dynamic sense*; this consists of nothing but the unconscious proper.

In the speaker's opinion it would be desirable to differentiate verbally also between these two conceptions, e. g. applying the term 'unconscious' only to that which belongs to the unconscious proper and calling all the rest simply *not conscious*.

He then recalled the peculiar characteristics which Freud ascribes to the Unconscious and in conclusion gave a brief account of the lecture on the Unconscious delivered by Professor Freud at the Berlin Congress.

*December 2nd, 1922.* In his paper on Incest and Infantilism in Painting Dr. van der Chijs discussed the history of a certain artist's illness. Subsequently he received a long letter from the said artist, who expressed his great satisfaction with the analysis but said that he was surprised that the influence of our social conditions upon the artist was not considered in greater detail in the paper, for to his mind that influence was of enormous importance.

Dr. van der Chijs, Amsterdam: An attempt to apply objective psycho-analysis to musical composition.

The analysis of the compositions of two patients proved that such compositions can be analysed exactly like poems or paintings with the help of the associations of

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<sup>1</sup> This paper will shortly appear in full elsewhere.



the composer. With the first patient, there was a certain striking unison passage in a song. This passage was connected with a love-relation in the text and signified an identification of the patient with the person to whom the words had reference and it betrayed clearly a homosexual attachment.

With the second patient, in the composition which he first picked out there was a passage in which two parts blended in thirds. His associations showed that here the theme was the happiness of a friendship, a happiness which was, however, incomplete. Another composition contained a passage of pure unison, and in this, according to his associations, he plainly depicted the motive of homosexuality which had its roots in incestuous thoughts and psychic infantilism. A third composition for the piano contained several motives. Here too unison occurred, this time in a rapidly ascending passage depicting ejaculation with orgasm, evoked by a homosexual act. All the works of this composer gave expression to his inner conflicts. Analysis of melody, rhythm, tempo and structure succeeded in removing the repressions—better than the preceding analysis *without* the help of his spiritual offspring, when strong resistances had been all the time in evidence.

The speaker did not assert that unison invariably indicates homosexual tendencies, but rather that it is calculated to express union in love in general.

The therapeutic results were considerable when normal love developed and the homosexual friendship was broken off.

Dr. Adolph F. Meijer.

Secretary.

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#### HUNGARIAN PSYCHO-ANALYTICAL SOCIETY

*December 2nd, 1922.* Dr. Bela v. Felszeghy: The roots of aesthetic feeling. The following members took part in the discussion: Feldmann, Hermann, Pfeifer, Frau Radó-Révész, Ferenczi.

*December 16th, 1922.* Dr. Stefan Hollós: Selected cases of psychosis taken from clinical observation.

A number of cases of psychosis taken from clinical observation provided the speaker with abundant material upon which to demonstrate the presence of certain remarkable symptom-complexes. He first dealt with a group of cases in which the *speech* of the patients (the majority of whom suffered from dementia praecox) exhibited striking peculiarities. Their form of expression—the construction of their sentences—was self-contradictory, being at once an affirmation and a denial; often their phrases took the form of ‘slips of the tongue’. All these formal peculiarities served to express the patients’ ambivalent attitude, the identity of opposites in the Unconscious and the idea of that magical omnipotence which can effect a reversal of reality. In another group of cases various phantasies were met with concerning the genesis of human beings: the processes of conception and birth. These phantasies were similar to the sexual theories known to be entertained by children and primitive peoples. Lastly the lecturer gave instructive examples,



drawn from a number of cases, of the disintegration of the collective ego to different levels of regression, in the course of which dissociation took place in the ego not only of identifications with persons but also with objects introjected from the outside world and with the subject's own bodily members and organs.

The following members took part in the discussion: Pfeifer, Róheim, Ferenczi.

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#### THE NEW YORK PSYCHO-ANALYTICAL SOCIETY

*May 30, 1922:* The Evolution of a Paranoid Mechanism. By Dr. A. Kardiner.

*July 25, 1922:* A special meeting was held for the purpose of submitting to the Society a plan for a course of lectures, for physicians only, on the theory and practice of psycho-analysis. It was moved and seconded that the Society authorize giving this course under its auspices, and that as this attempt to present psycho-analysis was in the nature of an experiment, to give the course without any charge to those attending it; a number of the members felt that a charge should be made, but deferred to the wish of the majority. The question of charging a fee will be taken up if the course is to be repeated.

*October 31, 1922:* The Individual and Society. By Dr. A. A. Brill.

At this meeting final plans were presented on the course of lectures to be given, as follows.

A course of lectures on the Nature and Practice of Psycho-Analysis, given under the auspices of the New York Psycho-Analytical Society.

*November 2—9—16:* The General Theory of the Neuroses. Dr. A. Polon.

*November 23.*

*December 7—14—21:* The Sexual Organization of Man and Perversions. Dr. C. P. Oberndorf.

*January 4—11—18:* Dreams and their Interpretation. Dr. M. A. Meyer.

*January 25:* Anxiety Hysteria.

*February 1—8:* Conversion Hysteria. Dr. Adolph Stern.

*February 15:* Compulsion Neurosis. Dr. A. A. Brill.

*March 1.*

*March 8—15—23:* The Psychoses and Narcissistic Neuroses. Dr. A. Kardiner.

*March 29:* The Libido Theory. Dr. L. Blumgart.

*April 5.*

*April 12, 19—26:* The Technique of Analysis. Dr. H. W. Frink.

*November 28, 1922:* Case illustrating the Castration Complex. Dr. C. P. Oberndorf.

Symbolism from non-psycho-analytic sources. Dr. Adolph Stern.

*December 19, 1922:* Correlation between Self-mutilation and Self-reproach. By Dr. P. R. Lehrman. The case presented was illustrative of the similar mecha-



nisms at work in the causation of symptoms common to various forms of mental illness. Of what relationship is self-injury in psychoneuroses to self-mutilation in benign and malignant psychoses? The case considered was that of a woman 43 years of age who complained of nervousness which caused her to pick her face constantly. Objectively she had mild depression and an occasional tic of the shoulders. The illness followed a double loss of simultaneous occurrence—her mother died and her husband deserted her that day. The triad of face-picking, tic-like movements and mild depression could be found in the narcissistic neuroses. Well-defined narcissistic neuroses such as catatonia, tic and melancholia frequently do show self-mutilation. In tiqueurs one may postulate an ambivalent expression of narcissism, the positive phase in the tic and the negative phase in self-mutilation; certainly, ambivalency is prominent in another narcissistic neurosis, catatonia, where also with stereotypy self-mutilation is common. That the patient's narcissism persisted throughout the latency period was evident by her high regard for herself in the family circle and by an early renouncement of object-love on account of father attachment. It showed itself at time of courtship by the casual manner in which she behaved, by deliberately not 'dressing up' for her lover. Eventually she was not mated properly and like all narcissists she proved incompetent to select her love-object. The depressed mood resulted from dreams of reproach regarding her mother, however there were no conscious ideas of reproach. The unconscious reproach expressed itself physically through face-picking. In pathological melancholia where there are both ideas of reproach and self-mutilation it would seem that the self-mutilation was the physical attribute of mental reproach. As all reproaches are really directed against the love-object and since in narcissistic individuals the choice of an object is on narcissistic grounds, the reproaches which originally belonged to the object (because of injury suffered on account of the object) are turned against the identity of the object—the original ego. (Author's Abstract).

The Castration Complex in the Female. By Dr. A. Kardiner.

Adolph Stern.

Corresponding Secretary.

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#### THE SWISS PSYCHO-ANALYTICAL SOCIETY

*March 25, 1922.* R. Brun: The psycho-analysis of stammering.

The speaker reported two cases of an habitual severe stammer which had been thoroughly analysed by himself. He thought that the material provided by these analyses threw some light on the still rather obscure psychogenesis of this peculiar form of 'obsessional hysteria'. The two patients were young men of 18 and 20 years respectively, and their trouble dated back to their fourth year. The results of the analysis in respect of the causal origin of the main symptom of the neur-



osis coincided to a great extent in the two cases. They may be briefly summarised as follows: both patients had developed a high degree of anal erotism in early childhood and had adhered to this pregenital phase of their sexual development unusually long and tenaciously. When this 'naughty' pleasure was later peremptorily forbidden them under pain of severe punishments the direct anal-erotic activity was repressed; in its place however there developed as a substitutive gratification a markedly strong tendency to coprolalia (*Kotreden* = dirty talk). Prohibitions and punishments were imposed on this tendency too and once more repression took place. This time however it was only partially successful; that is to say, the neurotic symptom-formation of stammering arose, obviously a typical compromise between two instinctual forces. We might make the following construction of how this process took place in the Unconscious: (1) Dirty talk is to be unconditionally avoided; it must be given up. (2) But since one can never be quite sure that a nasty word might not escape one all the same, there is nothing for it but to be altogether silent (mutism). But this will not do. So the talk must be constantly held anxiously in check, and this continual vigilant anxious tendency to precaution will apply especially to all those sounds and words which touch even remotely on coprophilic complexes, either through similarities of sound or in their meaning. (3) Thirdly—and this is not the least important point—in the symptom of stammering the forbidden coprolalia and ultimately even the still more heavily interdicted coprophilia achieve satisfaction once more, this time of a symbolic nature; for in stammering it is clear that the interdicted (nasty) sound (symbolically faeces) in the form of the familiar reduplications is not only taken into the mouth but actually rolled round in it, as it were 'chewed' (in a similar way the act of defecation itself finds symbolic 'expression' in the familiar straining, blowing and sibilant noises of stammerers).

The correctness of the causal analysis of the symptom which the lecturer outlined seemed to be vouched for especially by two further circumstances: on the one hand, the fact that in both cases the stammer completely disappeared immediately upon the discovery and unburdening of the particular infantile anal-erotic and coprolaliac experiences and phantasies. That is to say, the cure manifestly coincided with the removal of the childhood amnesia. On the other hand there was the remarkable circumstance that both patients after their cure<sup>1</sup> displayed a remarkable tendency to daring cynicisms, in complete contrast to their former shyness, and from that time on were positively dreaded by their comrades on account of their quickness in repartee and biting ridicule.

(Author's abstract.)

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<sup>1</sup> It is true that at the time the paper was given the second patient was once more having treatment on account of a rather severe relapse which, as appeared after, was chiefly due to insufficient outlet for the anal-erotism which in this case was really hypertrophied. Since then he also has been cured, that is to say he has remained free from the stammer for more than six months.



*June 30, 1922.* (1) E. Oberholzer: Memorial address on the death of Dr. H. Rorschach.

(2) A. Kielholz, Königsfelden: On schizophrenic inventors. (Part 2.)

A short outline was given of three further cases and the results of the investigation of four earlier cases were tested in reference to them and received confirmation and amplification. The inventions were proved to have a common genesis in infantile phantasies of procreation and birth and also a common structure in symbolically represented organs of generation, especially the paternal phallus. The point of departure was to be found in incest phantasies and the wish to flee from an unbearable present to a new and fairer life in which by means of magical apparatus the subject would be endowed with riches and infinite power. The mechanisms discovered apply also to the case of successful inventors who do not suffer from paranoia but convert their projects into actuality with unwearied energy.

(Author's abstract.)

(3) Election of the committee.

*October 14, 1922.* (1) E. Schneider, Riga: On sexual enlightenment; a case of enuresis nocturna.

A little girl of six and a half who had the habit of wetting her bed was placed under analytic treatment, having been bidden by her mother to tell stories to 'Uncle Professor'. The child spoke willingly and the analyst let her talk, merely indicating that he was interested in dreams. She recounted stories, phantasies, games, dreams and observations which turned for the most part on the problem of generation. The well-known theories made their appearance one after the other. The main result of the enquiry was as follows: So as to get children there must be a little father and a little mother. The father does not have any children. Generation is an act of violence. After a number of sittings the child defended the stork fable, although during the first hour she had declared: 'First I thought the stork fetched children out of the water and then I thought an angel brought them from heaven. It says so in books and so it is not true.' It was clear that the enquiry had come back to the point where the child could get no further and where repression set in. The stork fable was used as a cover-theory and as current coin in reference to the world about her. The causes of this state of affairs were as follows: lack of anatomical knowledge, influence of education and development (taboo) and wishes which were incompatible with the correct solutions, for example the wish to be a boy—wishes which constantly emerged in stories, games and dreams.

To prevent a fresh repression the analyst intervened and enlightened the child in a comprehensive manner on sexual matters, bringing his information into connection with the theories previously held by the child and explaining and supplementing them. The patient co-operated valiantly, volunteering observations which she had not hitherto produced and also stories which she had made up.

What was the effect of the enlightenment? The child immediately became tranquil, and her little face with its somewhat tormented expression cleared up



and shone with gratitude. The mother said that the child 'had recently become much more amiable and confiding'. The analyst received the impression that the child accepted the explanation given as if she were listening to something natural and 'experiencing intuitive certainty'. The bed-wetting began when the child was two and a half years old and her father was called up to the war. It was a regression in consequence of the privation of her longings for tenderness. The trouble increased when shortly after a little brother was born and the mother too was thus 'lost'. Moreover in the symptom she was able to realize the wish to have a child too and give it to the father like the mother. Micturition stands for procreation (identification with the father) and birth (identification with the mother). The bed-wetting was often accompanied by a dream in which these wishes were represented: 'My favourite chicken comes flying in at the window and scratches below at the bedstead. I wake and get up, lift it into the bed and put it by my side under my arm like this. Then it is nice and warm.'

On the subject of sexual enlightenment the speaker proposed the following theses: the question of the origin of children should be answered (1) as soon as the child asks such a question, (2) within the scope of that question and (3) with objective correctness as far as the child can understand. So the enlightenment should be timely, adequate and correct. It should be given by the parent or else by professional educators who have an understanding with the parents. Collective enlightenment is an absurdity, because it comes too late and does away with the former false theories and the conflicts they cause only partially or not at all. Sometimes too it causes new conflicts because there is no regard paid to the individual circumstances. It must be the task of a later enlightenment to widen the consciousness of the child and to explain and rectify its former views and solutions of the problem. A timely, adequate and correct enlightenment has the effect of a liberation. In no case does it do harm; on the contrary it prevents many conflicts.

(Author's abstract.)

(2) W. Hofmann: Sexual tendencies and sexual enlightenment.

A fairytale told by an eleven-year-old girl gives expression to comparatively open incest-wishes directed towards her brother and phantasies of revenge against her mother.—A boy of eleven years old made investigations in many directions and was tormented by a profound scepticism (disguised sexual enquiry). In both cases the parents followed a teacher's advice and enlightened the children with regard to sexual matters. The result was a very favourable change in their characters.

In another eleven-year-old girl, on the other hand, sexual enlightenment (conveyed by the mother) was met with indifference and this for two reasons: (1) because a great deal had already been explained to the child by street playfellows and (2) because her feeling towards her mother was markedly negative on account of unjust treatment.

From these examples we learn (1) that the problem of sexual enlightenment can be solved in a valuable manner only when the solution is in harmony with the whole



affective attitude and upbringing of the child, (2) that teachers who know something of psycho-analysis have important means of access to the mind of the child, even when analysis is not actually employed but when free composition, drawings, stories and the like are studied. An important task of the school of the future will be that of educative advice to parents by teachers. (Author's abstract.)

October 21, 1922. H. Christoffel, Basel: The concept 'Complex' (subject for discussion).

The term complex, used first by Bleuler in conversation and then employed by C. G. Jung in his *Assoziationsstudien*, is an abbreviation for 'complex of affectively toned ideas'. Nietzsche had already used the term more loosely. Freud says that the investigation of complexes by Bleuler and Jung forms the first bridge between experimental psychology and psycho-analysis.

The speaker showed in detail that the original definition is no longer adequate. The term complex is no longer based upon a clearly defined conception; in using it different authors have different conceptions in mind. In this the word complex shares the fate of psychological conceptions and nomenclature in general. Various criticisms have already been made on the lack of clearness in the conception of the complex, e. g. by Pfister (1913) and E. Kueppers (1919). In the writer's opinion there is in the conception of the complex a confusion between the nature and the consequence of an experience.

He endeavours to arrive at the nature of the complex by a consideration of subjective phenomena: in the complex differentiated thinking and clear mental representation are lacking; it is characteristic that there is no true comprehension and that there is unconsciousness of essential motives. Just as experience in terms of a complex lies near to reaction to it, so such experience is widely removed from thinking it out and intellectually resolving it. For example, with rare exceptions we draw perfectly correct conclusions from a person's demeanour. We notice that one looks sad and another cheerful, one animated and another bored. We can see whether a man doubts or believes, whether he is distracted or concentrated, whether his glance is frank or his expression is false. From childhood on we react in accordance with the demeanour presented to us. But it will always be by exception if we can prove in what exactly this demeanour consists, or can analyse a facial expression. False conclusions and false rationalizations are the rule if we attempt to analyse the facial expression; correct conclusions are the exception. Moreover, in by far the greater number of cases we do not feel it incumbent upon us to make such an analysis: our comprehension and our action are in terms of complexes.

If the definition of the complex as a group of ideas conveys the impression that a complex arises from a blending of ideas, observation of phenomena makes it at least probable that complex-formation precludes clarity of ideas. Ideas arise when the complex is resolved. With the formation of ideas the complex falls to pieces. But whilst it is still part of the complex, that which later becomes ideas and clear



thoughts (and unattached affect) possesses the qualities of the unconscious, the preconscious, the intuitive and the instinctive. The complex is a 'primary and differentiated unity' in the sense of the Marburg school (Jaensch), a 'sentiment' in the sense of C. Myers. The affective tone, the emotional character of the complex is a quality which belongs to it only as a whole; when the complex is resolved and intellectualized that quality disintegrates. Here the speaker discussed the works of the evolutionary psychologists of the school of Kruerger, especially the work of Volkelt.

So much for the nature of the complex, and of experience in terms of complexes, also for the complex as a psychical disposition (Jaspers). As regards the result of experience in terms of complexes we may say: a complex leads to 'assimilation' rather than 'association'; that is to say, the attitude proper to it is transferred to all other experiences, thus disturbing objective perception and giving a bias to experience. But it would be wrong to see in the complex simply a psychological disturber of the peace. It is on the contrary a necessary elementary phenomenon and only leads to disturbances if the subject of the experience lacks the capacity ever to resolve the complex and to arrive at higher syntheses.

It is probable that there is also a secondary, transitory complex-formation and that mental representations and ideas can fall back to the stage of the complex. Something of the sort seems to have happened to the concept of the complex itself. The paper represents an attempt to get back from the complex of the complex to a concept of the complex. (Author's abstract.)

#### Business Meeting.

1. The following were admitted to the society:

Dr. Charles Odier, Geneva, Rue de Saint-Léger 6.

Hans Pfenninger, Pastor, Neftenbach (Zürich).

Dr. S. Spielrein, Geneva, Pension Göbler, Rue Prévoist Martin 6.

(membership transferred from the Vienna Society.)

2. Revision of rules. § 6 to run as follows:

The Society's organs are:

The General Meeting and

The Committee, consisting of the President, Vice-president and three other members. The committee is elected by secret ballot for the duration of three years by a clear majority of the General Meeting. Its members represent the Society and are charged with the conduct of its business, a report of which has to be laid annually before a General Meeting.

3. The following were elected members of the committee: R. Brun, Zürich, E. Oberholzer, Zürich (President), O. Pfister, Zurich (Vice-president), P. Sarasin (temporarily in Vienna), R. de Saussure, Geneva. Dr. E. Blum, Bern, was appointed Registrar.

*November 4, 1922.* 1. Ph. Schmid, V. D. M., Basel (guest of the Society): History of the judgement of Christianity on eroticism and sexuality. The speaker di-



vided his subject into the following sections: 1. Statement of the foundations of Christian asceticism, which is a nodal point in the judgements it has passed on eroticism and sexuality in past ages; 2. A short historical section in which he dealt briefly with the actual history of these questions; lastly a section in which he set forth the accepted ecclesiastical and bourgeois code of morality of the present day.

In the first section the speaker took as his starting-point the Apostle Paul, whose well-known recommendation to chastity appears to have been conditioned by an expectation. Paul believed that the renouncing of chastity resulted for both sexes equally in an alienation from their heavenly home, and in his ideas all the old religious conceptions of a long-past time appear in a spiritualized form and operate once more. Just as we find in the Old Testament the belief in the sanctity of virgins and the consequent demand in the event of marriage that they should ransom themselves from the tutelary deity of their land, so Paul demanded in the form of evangelical advice that Christians should refrain from marriage, remaining in a state of sanctity for the sake of a less painful redemption.

With the Pauline ideas as its basis there developed the dogma of the Fall which, forsaking eschatological ground, saw original sin in the love of earthly things and especially in the libido. After a more profound study of the connections of thought in folk-psychology the speaker however came to the conviction that it is just in the dogma of the Fall that man betrays his ultimate and innermost striving which also manifests itself in voluntary renunciation of the pleasures of love—his longing for peace and absolute passionlessness, a longing which causes him of his own will and more or less consciously to sacrifice the greatest joy in order to escape the suffering after the joy, the penalty for the expression of life in its most intense form. For man is born with subjective feelings of pain, and pain accompanies his entrance into the world. After a long succession of psychic labours and mental battles he reaches the age of sexual maturity, of maturity of the instincts and their gratification. Then the path leads back to extinction and to the resignation of the manifestations of life, till at death he leaves the world in pain. Asceticism endeavours to shorten this long road, full of suffering and inner toil, by renouncing the whole complex of the sexual instinct and its fulfilment, denying it and seeking after peace, the ripening for death. In the speaker's opinion this is the deepest motive of Christian asceticism.

The negative attitude of the Middle Ages and their view of the close connection of all sexuality with diabolical influence was described with illustrations from various legends and tales. In spite of all ethical endeavours the moral code of the Middle Ages was at the same time ascetic and licentious. Stress was laid on the fact however that the Church never failed to recognize the high moral significance of monogamous marriage, as is proved by the view of marriage as a sacrament.

After a short account of the verdict of the Reformation, the speaker gave a brief statement of his own views on the Christian bourgeois morality of the present day. He believed that in this we have the echo of the Pauline idea of asceticism. He concluded his argument by pointing out that no Christian moral code which obtains at present approaches the supreme and truly human view of Jesus Himself.



## 2. A. Kielholz, Königsfelden:

We have unfortunately no enunciation of the true verdict of the Gospels themselves on eroticism and sexuality. Schmidt is right in placing the apostle Paul in the foreground of his discussions. His point that Paul linked up asceticism to the ancient Israelitish cult of earth-daemons is to be explained as a phenomenon of regression in an introverted hysterical epileptic, who understood how to broaden the Jewish sect and to make it suitable to be a world-wide religion. The sect is a special case of the organised group, a designation which Freud applies to the Church, and is under the personal influence of the founder to an even greater extent than the Church itself. If the founder is an introvert the result is a summation of regressive phenomena. The asceticism demanded strengthens the incest barrier between the brothers and sisters of the sect, a barrier which it seemed doubly necessary to maintain at the time of the unbridled sexuality of the Roman Empire.

Mariolatry as a parallel phenomenon to the belief in the devil during the Middle Ages vanishes with the more natural attitude of the Reformation to sexuality. In the devil the prohibited homosexual instinct is, moreover, to some extent realized which was just as strong a motive in the forming of monasteries and mendicant orders as it is to-day in the *'Wandervogel'* movement.

The prohibition of contraceptive devices, as an instance of the ascetic tendency, may have been encouraged by the Church for the protection and preservation of the faithful, as was the prohibition of the flesh of swine and the command of circumcision amongst the Jews. (Author's abstract.)

*November 17, 1922.* E. Oberholzer: Anxiety-hysteria (fragments of an analysis). A contribution to psycho-analytic technique. (Part I-material.)

The lecturer was not so much concerned with results and an exhaustive presentation of the development of the libido as with the substantiation of his points and the demonstration of the course taken by the analysis. He showed how conclusions were arrived at by means of definite associative connections which constantly recurred in the most varied contexts; how infantile material unfolded itself by means of analysis of dreams, and how thus it was possible bit by bit to fill in the childhood-amnesia; how the thought-material produced in successive sittings, particularly in the later ones, continually afforded new evidence and revealed new depths while the associations approached ever closer to the unconscious. He showed moreover how the severe injury to the patient's love-life became comprehensible in the light of the infantile fixations which were discovered; how the pain and suffering of his mother, who three years after his birth became mentally ill, taught him to love suffering; how she gradually became to him the Madonna and how by way of identification with her he came to a grandiose identification of himself with Christ (a constantly recurring association of the Madonna at the foot of the Cross, Christ on the Cross and the erect penis).

Three years previously he had fallen in love—under the unconscious influence of childhood-impressions belonging to the Oedipus situation and repeating them—



selves by way of transference even as regarded the locality of the occurrence—with a Madonna-like girl who was suffering in her mind. This relation led to an illness: depressive states, with hysterical conversion-symptoms recurring regularly when and after he met her, and later, attacks of giddiness (sense of earthquake) as an anxiety-equivalent, this symptom reaching its greatest severity while playing the piano. A dream of intercourse with this girl superimposed itself on an analogous dream, after puberty, of intercourse with his future stepmother—the only genital ‘sexual activities’ of the patient, who at the time of analysis was 27 years of age. From that point the associations led in many ways to obsessional ideas (Vision of the head of a suffering girl which he caressed, or a vision of female genitals of a deathlike pallor at a cross-way to the cemetery where his mother, who had died three years previously, was buried. On his last visit to the hospital he had dreaded lest he should catch sight of his mother’s genitals, as she sat on the edge of the bed in her nightdress with her knees drawn up, and he was terrified at her pallor when she died). Then the associations led back to scopophilic activities and sexual curiosity at puberty and before puberty in his early school-days. Finally they reached a symptomatic act of early childhood (he seated himself at night naked on the wooden pedals of a harmonium). This act had remained in consciousness as a screen-memory and is to be referred to the erotic desire for physical contact with the mother who at that time was once more in an institution.

The speaker described the gradual overcoming of the resistance; how laboriously the patient made inferences and drew conclusions; how, for example, he deduced from a ‘programme-dream’, in which in a symbolic form he submitted to the sexual act, an ‘inversion of sexual feeling’; then with a complete *volte face* the next moment rejected the idea as a figment of his brain and only much later was able to bring forward the phantasies which confirmed it. It was in this connection that he saw the sexual significance of the passive nature of the woman and referred his sympathy with (suffering with) the submissive woman (the patient is himself very self-sacrificing and submissive) to his sexual function (cf. above, the Madonna and the Christology of the patient). Finally he had a ‘telepathic’ dream in which a friend standing for the father appeared at the piano. (This friend had come into earlier dreams, always as mentor and Mephistophelian comrade, recommending sexuality.) With this dream he established the connection with the main symptom of giddiness and achieved a most important solution. In short, the gradual welling-up of the patient’s deep and yet deeper unconscious attitudes was described, his passivistic and feminine disposition which made his attacks of giddiness (whilst playing the piano) stand for the experience of the sexual act with his father, he himself playing the feminine part.

*December 2, 1922:* H. Zulliger, Ittigen bei Bern: Side-lights on psycho-analysis from the experience of a national school-teacher. (Part 2.)

In a short introduction the speaker spoke of what psycho-analysis had to offer to the educator and under what conditions he himself was able to carry out



analytic work in a small way with his pupils. (Self-analysis, study of the literature, analysis of one's own dreams and those of others, legends, etc., analysis of errors and trivial symptoms, always in conjunction with an expert physician and avoiding such work as ought to be put into the hands of a medical man). The mere knowledge of the theoretical achievements of psycho-analysis enriches the teacher; he acquires a better understanding for his task of education and by taking suitable measures can guard against neurotic illnesses and is in a position to advise the parents.

Various blunders are seen to be reactions of conscience, of the same nature as the acts of self-punishment, expiation and sacrifice which Freud expounded in his *Psychopathology of Everyday Life*.

A child who was given to daubing and smudging was found to be trying to overcome anal and urethral erotism. This little boy's mental level of development was revealed not only in his daubing with ink, paint, cow-dung, etc., but in a dream in which he invented an automatic drain.

A little girl who repeatedly upset the ink, finally breaking the ink-pot, betrayed in these actions her childish interpretation and fear of the significance of menstruation.

Another girl was tormented by anxiety dreams which had their origin in sexual curiosity and in repressed desires to be sexually assaulted. She came to school tired and one day fell asleep during recreation and continued her dreams.

A third girl brooded over a 'prophetic' dream. She had dreamt of black cherries, though before she dreamt it her mother had said that such a dream foretold death. The question she brooded over was who would be the one to die. Analysis revealed death-wishes against an old aunt (mother-surrogate), partly as a revenge upon her for her avarice and partly from the hope of being left something by her when she died.

The teacher who has studied psycho-analysis has a hundred opportunities of observing the children in other ways than are possible for the medical analyst in his consulting-room. Children often commit blunders. If the class is to some extent accustomed to speak freely and has confidence in the teacher, the reasons for such errors can be discovered without much difficulty by analysing them. At the same time the children are incited to self-observation. In the stories they tell and the papers they voluntarily write (free essays) the teacher finds further material. He pays attention too to other verbal and written utterances about symptomatic actions and to phantasies, fairy-tales and dreams, and in order to understand them he collects the necessary associations. Drawings, too, as well as handwriting, blots and scribbles and the whole behaviour of the pupil are clues which he can use by means of his psycho-analytic knowledge for the better understanding of his pupils and for guidance in his attitude towards them. (Author's abstract.)

#### *List of Members*

1. Dr. med. Fernando Allende, Hirschgraben 3, Zürich.
2. Dr. med. Hans Behn-Eschenburg, Sonneggstraße 16, Zürich.



3. Dr. med. Ludwig Binswanger, Sanatorium Belle-Vue, Kreuzlingen (Thurgau).
4. Dr. med. Ernst Blum, Nervenarzt, Optingenstraße 8, Bern.
5. Professor Dr. phil. Pierre Bovet, Institut J. J. Rousseau, Taconnerie 5, Genève.
6. Privatdozent Dr. med. Rudolf Brun, Nervenarzt, Theaterstraße 14, Zürich.
7. Dr. med. Hans Christoffel, Albanvorstadt 42, Basel.
8. Paul Dubi, Mittlere Straße 127, Basel.
9. Fräulein med. pract. Hedwig Etter, Effingerstraße 6, Bern.
10. Direktor Dr. med. Dorian Feigenbaum, Lunatic Asylum "Ezrath Nashim", Jerusalem.
11. Albert Furrer, pädagogischer Leiter der Kinderbeobachtungsstation Stephansburg-Burghölzli, Weineggstraße 76, Zürich.
12. Fräulein Dr. med. Emma Fürst, Nervenarzt, Apollostraße 21, Zürich.
13. Dr. med. Max Geiser, Dufourstraße 39, Basel.
14. Guillaume de Gontaut-Biron, 19 Aleja Ujazdowska, Warschau.
15. Dr. phil. Ulrich Grüninger, Städtisches Knabenheim, Selnaustraße 9, Zürich.
16. Walter Hofmann, Primarlehrer, Russenweg 9, Zürich.
17. Direktor Dr. med. Artur Kielholz, Kantonale Irrenanstalt Königsfelden (Aargau).
18. Emil Luethy, Kunstmaler und stud. med., Rämistraße 39, Zürich.
19. Dr. med. Hans Meier-Müller, Nervenarzt, Füßlistraße 4, Zürich.
20. Privatdozent Dr. med. M. Minkowski, Oberassistent am hirnanatomischen Institut, Physikstraße 6, Zürich.
21. Privatdozent Dr. phil. Ferdinand Morel, 10 Avenue de Champel, Genève.
22. Dr. med. Emil Oberholzer, Nervenarzt, Rämistraße 39, Zürich.
23. Frau Dr. med. Mira Oberholzer, Nervenarzt, Rämistraße 39, Zürich.
24. Dr. med. Charles Odier, Nervenarzt, 6 Rue Saint-Léger, Genève.
25. Albert Peter, Primarlehrer, Eidmattstraße 29, Zürich.
26. Hans Pfenninger, Pfarrer, Neftenbach (Zürich).
27. Dr. phil. Oskar Pfister, Pfarrer, Schienhutgasse 6, Zürich.
28. Privatdozent Dr. phil. Jean Piaget, Institut J. J. Rousseau, Taconnerie 5, Genève.
29. Dr. med. Philipp Sarasin, Wollzeile 16, Wien.
30. Dr. med. Raymond de Saussure, Genève.
31. Dr. med. Hans Jakob Schmid, Leysin (Waadt).
32. Professor Dr. phil. Ernst Schneider, Wisby-Prospekt 14, Riga.
33. Frau Dr. med. Sabine Spielrein-Scheftel, Pension Göbler, 6 Rue Prévost Martin, Genève.
34. Direktor Hans Tobler, Landes-Erziehungsheim Hof-Oberkirch, Kaltbrunn (St. Gallen).
35. Privatdozent Dr. med. Gustav Adolf Wehrli, Leonhardstraße 1, Zürich.
36. Hans Zulliger, Primarlehrer, Ittigen bei Bern.



## Committee:

R. Brun,  
E. Oberholzer (President),  
O. Pfister (Vice-President),  
Ph. Sarasin,  
R. de Saussure.

## Advisory Committee.

E. Blum,  
R. Brun,  
A. Kielholz,  
E. Oberholzer,  
O. Pfister.

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### THE KAZAN PSYCHO-ANALYTICAL SOCIETY. RUSSIA

The Kazan Psycho-Analytical Society was organized in the summer of 1922. Its members interest themselves in the theoretical problems of psycho-analysis and in its application to the mental and social sciences as well as to therapeutics.

#### *List of Members*

R. A. Averbuch, Dr. med.  
R. I. Averbuch, Teacher.  
M. R. Borok, Dr. med.  
P. K. Brodowsky, Student of Pedagogy.  
M. O. Friedland, Dr. med.  
G. M. Gagajewa, Student of Psychology.  
M. A. Jurowskaja, Dr. med., Psychologist.  
I. P. Krasnikow, Professor of Psychology.  
E. I. Kurdjumowa, Dr. med.  
Al. R. Luria, Psychologist; President of the Association of Social Science.  
M. I. Mastbaum, Dr. med.  
M. W. Netschkina, Authoress, specialised in History and Art.  
N. L. Rossijansky, Dr. med.  
N. A. Werenzewa, Student of Psychology.

*September 7, 1922:* Al. Luria: The Present Position of Psycho-Analysis.

*Abstract:* The experimental 'mosaic'-psychology, which studied not the personality, but only its separate elements, has reached its limits. The writings of the new psychologists (as Prof. Osw. Bumke demonstrates in his report on psychology and psychiatry. *Kleine Woche*, 1922, No. 5) are applying themselves to the analysis of personality. Psycho-Analysis is one such method of the analysis of personality (as a whole) and of late it has established its position as a classical method.

*October 21, 1922:* Al. Luria: The Psycho-Analysis of Costume.

*Abstract:* The unconscious motives in dress are different in men and women. The primitive motives which determine the dress of women are of a sexual-passive nature, but in a man the motives are sexual- (and social-) active. Typical women's



costume can be seen specially on occasions when the censorship is weakened, e. g. in carnivals and in dancing, and men's typical costumes especially in the army and in times of revolution. The analysis of dress is one method of psychological symptomatology.

Al. Luria, Secretary.

November 2, 1922. (1) Dr. M. A. Jurovskaja: The interpretation of a dream. The patient, a young woman, had a long dream, rich in imagery, in which the wish to free herself from the feeling of inferiority and to have a child appeared in the symbolism which Freud has demonstrated.

(2) Dr. R. A. Averbuch: Abstract of Freud's paper 'Some Psycho-Analytic Types'.

November 23, 1922. M. V. Netschkina: Abstract of Freud's *Introductory Lectures on Psycho-Analysis*. Part I.

A discussion followed in which it was agreed that while the analysis of folk-lore, literature, etc., is important, the objective psycho-analytic method is not always applicable to these subjects. The analysis of symptoms (interpretation of dreams, association-experiments, etc.) remains the classical method of psycho-analysis.

December 10, 1922. (1) A. R. Luria: On the different trends in Russian psychology at the present day. Five main trends are to be distinguished:

- I. the philosophic,
- II. the experimental,
- III. the school of 'nature-experiment',
- IV. reflexology and the physiology of the brain,
- V. the biochemical trend.

(2) Dr. B. D. Friedmann: Enuresis nocturna. A case of enuresis nocturna in a fourteen-year-old boy. It was found that the enuresis was psychogenic and was a substitute for the libido which was fixated to the mother. The enuresis was on every occasion accompanied by a recurring dream: in these dreams he saw his mother, who kissed him. The lecturer put forward some conjectures as to the physiological mechanism of the substitution of enuresis for ejaculatio. Analysis had a good therapeutic effect on the patient.

A discussion followed in which a number of questions were raised about infantile sexual psychology and sexual biology. One of the most important points raised was the mechanism and significance of enuresis nocturna in girls.

December 24, 1922. (1) Dr. R. A. Averbuch: Abstract of Freud's paper 'An Introduction to the Conception of Narcissism'.

A discussion followed in which the following points were made: the objective symptoms of narcissism (chiefly of the narcissistic person's relation to the outer world) form a very interesting study. The conception of a negative narcissism might be put forward, expressing itself in tendencies of a masochistic social-altruistic nature and displaying a number of social psychological symptoms.

(2) Dr. R. A. Averbuch: Clinical contribution on the forgetting of words. (Over-determination.)

January 21, 1923. Dr. R. A. Averbuch: Abstract of Freud's *Group-Psychology and Analysis of the Ego*.



A discussion took place in which the following points were made: it is still a matter of doubt whether erotic attachments in the group are also sexual. Such a view contradicts Schurz's conception of Society as an organization which is in conflict with the family as a sexual organization and is itself antisexual.

*February 4, 1923.* Dr. B. Friedmann: Psycho-analysis of a case of anxiety-neurosis.

*February 18, 1923.* (1) A. R. Luria: Some principles of psycho-analysis as compared with current (experimental) psychology.

(2) A. R. Luria: On L. Andreiew's *Sawwa* (or the psycho-analysis of the conflict with the deity).

The following were elected members of the Kazan Psycho-Analytical Society:

Dr. L. M. Rachlin, Therapeutic Clinic, Kazan.

Dr. B. D. Friedmann, Therapeutic Clinic, Kazan.

Dr. M. L. Tscherokowa, Therapeutic Clinic, Kazan.

Dr. Xenokratow, Psychiatric Clinic, University of Kazan.

Dr. M. A. Weinberg, Neurological Clinic, Clinical Institute, Kazan.

Dr. E. J. Alexeiewa, Assistant Surgeon, Clinical Institute, Kazan.

Dr. B. J. Laurentiew, Assistant in Histology, Clinical Institute, Kazan.

Several guests were admitted.

A. R. Luria, Secretary.

\*

#### OBITUARY

The International Psycho-Analytical Association has recently sustained the loss of two members. On January 12, 1922, at the age of forty, Herbert Silberer put an end to his own life. Silberer was for many years a member of the Vienna group, but in recent years he had attended its meetings only rarely. His scientific writings, particularly on the subject of dream-psychology, have received recognition in psycho-analytic literature from various quarters. Critical objections however were made to more than one unjustifiable generalization on his part. Silberer's interest obviously lay outside the domain of psycho-analysis proper. That he achieved great success in his work on the psychological understanding of so-called occult phenomena is apparent in the book which was really his principal work: *Die Probleme der Mystik und ihrer Symbolik* (1914). The rest of his writings were published in the *Jahrbuch für psychoanalytische und psychopathologische Forschungen*, 1909—1912, and in the *Zentralblatt für Psychoanalyse*, 1911—1914.

Almost simultaneously with Silberer's death the Budapest Society sustained a severe loss in the death of Dr. Elisabeth Radó-Révész. Frau Radó-Révész, the wife of Dr. Radó, Secretary of the Hungarian group, was one of the most promising younger members of the Budapest Society, while her lovable personality won her friends on all sides. She received her analytical training in Vienna and had a number of very successful cases to record in her medical practice. She was but lately married and her sudden and untimely death, following on an infectious illness, leaves a blank in her home and at the same time deprives the analytical movement and the medical profession of a colleague who was universally esteemed.



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CONTENTS FOR JANUARY, 1923.

*Original Articles,*

The Discovery of General Paralysis; by *George M. Robertson, M.D., F.R.C.P. Ed.*—Infection in Mental Hospitals, with Special Reference to Floor Treatment; by *B. H. Shaw, M.D.*—The Inter-reaction of the Endocrine, Sympathetic and Central Nervous Systems in Organismal Toxæmia, with Special Reference to Emotional Disturbance; by *David Orr, M.D.*—Some Aspects of Sociology and their Psychiatric Application; by *Inan D. Suttie, M.B., F.R.F.P. & S., Glasg.*—The Rôle of Auto-intoxication or Auto-infection in Mental Disorders; by *Chalmers Watson, M.D., F.R.C.P. Edin.*—The Treatment of General Paralysis by Malaria: The Use of Speech Inscriptions for Early Diagnosis; by *E. W. Scripture, M.A., Ph.D., M.D. Munich* . . Pages 1—83

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## BULLETIN OF THE INTERNATIONAL PSYCHO-ANALYTICAL ASSOCIATION

	PAGE
EDITORIAL ANNOUNCEMENT. . . . .	358
REPORT OF THE SEVENTH INTERNATIONAL PSYCHO-ANALYTICAL CONGRESS. . . . .	358
THE BRITISH PSYCHO-ANALYTICAL SOCIETY. . . . .	381
THE DUTCH PSYCHO-ANALYTICAL SOCIETY . . . . .	382
THE HUNGARIAN PSYCHO-ANALYTICAL SOCIETY . . . . .	384
THE NEW YORK PSYCHO-ANALYTICAL SOCIETY . . . . .	385
THE SWISS PSYCHO-ANALYTICAL SOCIETY . . . . .	386
THE KAZAN PSYCHO-ANALYTICAL SOCIETY . . . . .	397
OBITUARY . . . . .	399

---



# CONTENTS

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## ORIGINAL PAPERS

	PAGE
OTTO RANK. Perversion and Neurosis . . . . .	270
ERNEST JONES. The Nature of Auto-Suggestion . .	293

## SHORT COMMUNICATIONS

KARL ABRAHAM. The Spider as a Dream Symbol . . . . .	313
S. FELDMANN. Physics in Dream Symbolism . . . . .	318
CH. ODIER. A literary Portrayal of Ambivalency . . . . .	321
G. H. GREEN. Some Notes on Smoking . . . . .	323
R. C. McWATTERS. A modern Prometheus . . . . .	326

## ABSTRACTS

GENERAL . . . . .	328
CLINICAL . . . . .	331
APPLIED . . . . .	339

## BOOK REVIEWS

LA METHODE PSYCHOANALYTIQUE. By R. de Saussure . . . . .	343
PSYCHOANALYSIS. ITS THEORIES AND PRACTICAL APPLICATION. By A. A. Brill . . . . .	343
SOME APPLICATIONS OF PSYCHO-ANALYSIS. By Dr. Oscar Pfister . .	344
PSICOANALISIS By Honorio F. Delgado . . . . .	345
PSYCHOANALYSIS AND LOVE. By André Tridon . . . . .	345
GRAVES E. FUTEIS. By Medeiros E. Albuquerque . . . . .	346
THE PSYCHOLOGY OF THE CRIMINAL. By M. M. Hamblin Smith, M. D. .	346
ALGUNOS ASPECTOS DE LA PSICOLOGIA DEL NINO. By Honorio F. Delgado . . . . .	346
SIGNS OF SANITY AND THE PRINCIPLES OF MENTAL HYGIENE. By Stewart Paton, M. D. . . . .	347
DIE HYPNOTISCHE HEILWEISE UND IHRE TECHNIK. By Dr. Max Levy-Suhl . . . . .	348
THE CONSTITUTIONAL FACTORS IN DEMENTIA PRAECOX. By Nolen D. C. Lewis, M. D. . . . .	349
HANDBOOK FOR MENTAL NURSES . . . . .	350
THE PSYCHOLOGY OF DAY DREAMS. By Dr. J. Varendonck . . . .	350
REMEMBERING AND FORGETTING. By T. H. Pear . . . . .	351
LANGUAGE. ITS NATURE, DEVELOPMENT AND ORIGIN. By Prof. Otto Jespersen . . . . .	354
THE FOUNDATIONS OF CHARACTER. By Alexander F. Shand, M. A. .	355
LOVE. A TREATISE ON THE SCIENCE OF SEX-ATTRACTION. By Bernard S. Talmey . . . . .	357
ESSAIS DE FOLKLORE BIBLIQUE. By P. Saintyves . . . . .	357

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